

THE HEBREW PROPHETS

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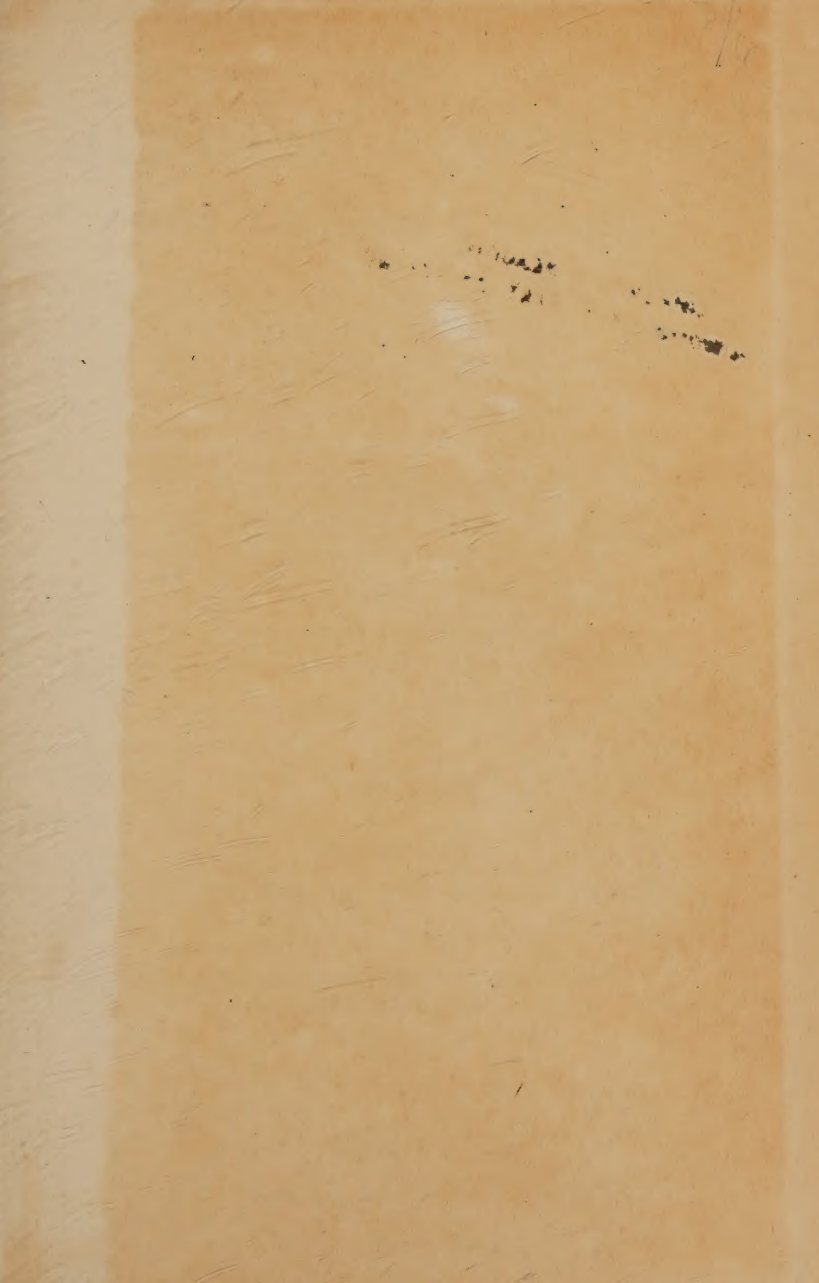
F. H. WOODS & F. E. POWELL



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THE HEBREW PROPHETS FOR ENGLISH READERS

IN THE LANGUAGE OF THE REVISED VERSION OF
THE ENGLISH BIBLE, PRINTED IN THEIR POETICAL
FORM, WITH HEADINGS AND BRIEF ANNOTATION

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IN FOUR VOLUMES

VOLUME III

OBADIAH, EZEKIEL, AND ISAIAH (XL—LXVI)

*Sapientiam omnium antiquorum exquiret sapiens,
et in prophetis vacabit.*—Ecclus. xxxix. 1

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PREFACE

WE desire to express our gratification at the appreciation, shewn in the reception of the second volume, of this little work. We should like, however, to take this opportunity of clearing up a misconception which has arisen with some of our readers. It has been asked whether it is not the case that the division into lines, and their position on the page, are not purely arbitrary, and, if so, it is suggested that these have no value in expressing the meaning of the prophet. In a sense the first implication is true, but practically it really misses the point. The facts, to put the matter plainly, are these. The division into lines at all is, so far as Hebrew is concerned, a mere modern convention, to render it analogous to other poetry. In all poetry lining is a convenient practical device for marking the natural pauses. The Hebrew grammarians, the Massoretes¹, who inserted the Hebrew vowels into the older consonantal text in the eighth century A.D., or thereabouts, adopted another device. They signified the degree of pause by marking the last accented syllable of the clause with various kinds of what are called disjunctive accents. The whole of Bible Hebrew, prose and poetry alike, is marked off in this way. But as with the vowels so with the accents, the object of the Massoretes was to assist the reader,

¹ The Massoretes (masters of tradition) were a guild of trained scholars, 'whose aim was not only to preserve and transmit the consonantal text which had been handed down to them, but also to ensure its proper pronunciation. To this end they provided the text with a complete system of vowel points and accents. Their labours further included the compilation of a number of notes (for the most part a sort of index of the peculiarities of the text) to which the term Massorah is now usually applied.'

just as a writer or printer does by the use of stops. In some few cases these disjunctive accents are arbitrary, but they generally mark what the intelligent reader realises to be the true pause. The difference between poetry and prose is shewn almost entirely in the fact that in the former the clauses are shorter and are marked by the frequent use of parallelism, and not uncommonly by the use of refrains of various kinds. These characteristics have been described at some length in the General Introduction, Vol. I (see pp. xviii-xxiv). We know that the greater part of the prophetic writings belongs to poetry rather than to prose, because it has the same characteristics as are found in what are confessedly Hebrew poems. We may also add that, like all poetry, the prophetic writings tend to lay stress on the emotional and aesthetic sides of their work. It should, however, be borne in mind that there is not in Hebrew the marked distinction between poetry and prose that we find in other languages, where poetry has a definite rhythm and metre¹, if not also rhymes; and there is also a certain style peculiar to rhetorical addresses such as those of Jeremiah², and eloquent descriptions such as those of 1 Kings xviii, xix³, which tend both to parallelism and refrain. In fact, poetry was the natural expression of high emotion and poetic feeling, untrammelled by conventional rules of any kind, and prose when it became emotional tended to become poetry.

The division then into lines is merely intended, like the pausal accents of the Massoretes, to make at once visible to the reader the natural division into clauses, which in many respects resemble the lines of poetry in other

¹ Some scholars have, indeed, maintained that Hebrew poetry had both rhythm and metre; but this can only be substantiated by wholesale emendations of the text to suit their views, and cannot, therefore, be regarded as of much value.

² Cf. Jer. xv. 1-4; xviii. 5-10; xxii. 1-5, &c.

³ Notice especially xviii. 11, 14; 34; xix. 10, 14; 11, 12.

languages. The chief purpose of the position of the lines, to left or right, is to assist the eye in connecting together various forms of parallels, refrains and the like; in other words, to make prominent the natural features of the poetry. How far we have succeeded in this endeavour must be left to the judgement of the reader. It should perhaps be added that we have not always followed slavishly the Massoretic division of clauses, and that in some few cases, to which attention has sometimes been called in the notes, the R.V. does not permit the proper division of lines. But such cases are rare. In the occasional division into stanzas we have had practically to act on our own judgement, though it often agrees with the division into verses of the Hebrew text which is followed throughout in A.V. It may be remarked that the arrangement of the text in R.V. into long paragraphs, while suitable enough for the historical books, is as a rule far worse in the prophetical books than the division into verses.

In this volume we have, in addition to the works already mentioned in the Preface to Vol. I, to express our indebtedness to Cornill, whose justly celebrated work on the text of Ezekiel, if he is a little inclined at times to tie himself down to the rules of a modern Academy, is always able, and frequently very helpful. The last remark is true also of Davidson's commentary on Ezekiel in the Cambridge Bible series, though we have felt bound to differ from him *toto cælo* in his interpretation of Ezekiel's symbolism.

F. H. W.
F. E. P.

BAINTON RECTORY, *November 19, 1910*

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A CHRONOLOGICAL TABLE FOR THE THIRD VOLUME¹

B. C.	PROPHETS AND KINGS OF JUDAH	GENERAL HISTORY	BIBLE REFERENCES
PERIOD OF CHALDEAN ASCENDANCY (continued from the Chron. Table in vol. ii)			
c.625-539	JEREMIAH		
626-c.580	The writer of ISAIAH lvi.9— lvii and lix.	Nebuchadrezzar, king of Babylon	See vol. ii.
604-562			
c.600 (?)			
597-538	Jehoiachin	The Jewish Exile in Babylon.	
597		Jerusalem besieged by Nebuchadrezzar. First deportation of Jews to Babylonia, with Jehoiachin.	Ezek. i. 1-3, &c.; see references in Chron Table in vol. ii.
597-586	Zedekiah	A vassal of Babylon	See Chron. Table in vol. ii.
c.594-570	EZEKIEL.		
594-588	The writer of ISAIAH lxi. 7	Psammetichus II, king of Egypt (26th dynasty).	
c.590 (?)	—lxvi.		
589-564		Hophra (Apries), king of Egypt (26th dynasty)	Jer. xlv. 30; Ezek. xxix. 3.
586		Destruction of Jerusalem by Nebuchadrezzar. Second deportation of Jews to Babylonia, with Zedekiah.	See references in Chron. Table in vol. ii.
		Siege of Tyre by Nebuchadrezzar	Ezek. xxvi—xxix.
585-573		Amasis II, sole king of Egypt (26th dynasty).	
564-526		Amêl-narduk (Evil-merodach), king of Babylon	See Chron. Table in vol. ii.
561-559		Nergal-sharezer (Neriglissar), king of Babylon.	Jer. xxxix. 3.
559-555			

555 (?)	OBADIAH.					See note on Dan. v. 1.
555-538	.	.	.	.	.	Isa. xli. 1-29; xliii. 14-21; xlv. 24-
550-529	.	.	.	.	.	xlvi. 13, &c.
c.540	The writer of ISAIAH xl-lvi. 8; lviii; lx- lxiii. 6.					Cf. Isa. xli. 2.
539	.	.	.	.	.	Isa. xliii-xlv. 23; xxi. 1-10; Jer. xxv. 12-14; l-li; Isa. xliii. 14; xlviii. 14.
538-333	PERIOD OF PERSIAN ASCENDANCY.					
538	.	.	.	.	.	Ezra i. ii.
529-522	.	.	.	.	.	
526-525	.	.	.	.	.	
525	.	.	.	.	.	See notes on Jer. xliii. 13; Ezek. xxx. 10; and Isa. xliii. 3.

¹ See Chronological Table in vol. ii, note 1.

² A clay cylinder with an inscription:—'He (i.e. Marduk) sought out a righteous prince, a man after his own heart, whom he might take by the hand; and he called his name Cyrus, king of Anshan, and he proclaimed his name for sovereignty over the whole world.' The hordes of the land of Kutu he forced into submission at his feet, and the men whom (the god) had delivered into his hands he justly and righteously cared for. And Marduk, the great Lord, the protector of his people, beheld his good deeds and his righteous heart with joy. He commanded him to go to Babylon, and he caused him to set out on the road to that city, and like a friend and ally he marched by his side; and his troops, with their weapons girt about them, in countless numbers like the waters of a flood. Without battle and without fighting, Marduk made him enter into his city of Babylon; he spared Babylon tribulation, and Nabonidus the king, who feared him not, he delivered into his hand.' The text goes on to state that the inhabitants paid homage to him, and the peoples round about brought him tribute. With a view to centralising their worship, the former king Nabonidus had gathered together into Babylon the images of the gods from the local temples, but this act provoked Merodach to wrath, and the god decreed his destruction. After the occupation of the city by the Persians, Cyrus conciliated the Babylonians by restoring the images to their original shrines. (E. A. Wallis Budge, *A Guide to the Babylonian Antiquities of the British Museum*, p. 172.)

A GLOSSARY

OF

WORDS EITHER OBSCURE OR OBSOLETE

- Adamant**, a stone of impenetrable hardness. Diamond comes from same word (Gk. *adamas*, unconquerable). Ezek. iii. 9.
- Albeit**, although it be so. Ezek. xiii. 7.
- Ancients**, elders. Ezek. vii. 26; ix. 6; xxvii. 9. See Glossary, vol. i.
- Astonied**, astounded (Old French, *estonner*). Stunned has a similar origin. Ezek. iii. 15; iv. 17; Isa. lii. 14.
- Base**, low, without the modern sense of wicked (Fr. *bas*). Ezek. xvii. 14; xxix. 14, 15.
- Bath**. Ezek. xlv. 11. See Glossary, vol. i.
- Bereaver**, one who robs or spoils (Ger. *berauben*). Ezek. xxxvi. 13.
- Calkers**, stoppers of chinks, or the seams of a ship, by treading in oakum or tow (Lat. *calcere*, to tread). Ezek. xxvii. 9, 27.
- Comprehend**, include, comprise, contain. Isa. xl. 12.
- Delectable**, delightful (Lat. *delectabilis*). Isa. xlv. 9.
- Discovered**, strip off, lay bare. Ezek. xiii. 14.
- Equal**, fair, or just. Cf. Lat. *aequus*. Ezek. xviii. 25, 29; xxxiii. 17, 20.
- Excellency**, pride, majesty, glory (see Glossary, vol. i). Isa. lx. 15.
- Haunt**, to visit often or customarily. Ezek. xxvi. 17.
- Imagery**, chambers of, rooms whose walls were adorned with paintings. Ezek. viii. 12.
- Ink-horn**, a case, carried in the girdle, either of horn or metal, containing reed-pens and a small receptacle for ink. Ezek. ix. 2, 3, 11.
- Kerchief**, a covering for the head (Fr. *couvre-chef*). Ezek. xiii. 18, 21.
- Let**, to hinder (Ang.-Sax. *lettan*). Isa. xliii. 13.
- Lewd** (Ang.-Sax. *leode*; Ger. *leute*), people, then ignorant and latterly vicious. Ezek. xvi. 27; xxii. 11; xxiii. 44.
- Marish**, a marsh, fen, or moor (Fr. *marais*, a morass). Ezek. xlvii. 11.
- Noisome**, hurtful, noxious (Lat. *nocere*, to hurt). Cf. nuisance, annoy. Ezek. xiv. 15, 21.
- Occupier**, one who follows any business or calling (Lat. *occupare*, to lay hold of). Ezek. xxvii. 27.
- Pass**, surpass, exceed (Fr. *passer*, to go beyond). Ezek. xxxii. 19.
- Peeled**, made sore by rubbing (Lat. *pellis*, skin). Ezek. xxix. 18.
- Poll**, to shear the head (Old Dutch, *pol*, the head). Ezek. xlv. 20.
- Rearward**, the last of a body of troops. Isa. lii. 12; lviii. 8.
- Remembrancer**. The duty of the king's remembrancer was to remind the judges of the Exchequer Court 'of such things as are to be called and attended to for the benefit of the crown.' But the Hebrew word (Isa. lxii. 6) more aptly suggests one of the chief advisers of the crown, or of the 'Keeper of the king's conscience,' i.e. our Lord Chancellor. See *Encycl. Bibl.* c. 4021.
- Roller**, a bandage. Ezek. xxx. 21.
- Set light by**, to think little of. Ezek. xxii. 7.
- Settle**, a bench or ledge (Ang.-Sax. *setl*, a seat). Ezek. xliii. 14, &c.
- Sherd**, a broken portion, as of a cup or pot (Ang.-Sax. *sceard*, a shred). Ezek. xxiii. 34.
- Shroud**, shelter, protection (cf. Shak. *Ant. & Cleopatra*, iii. 11), in Ezek. xxxi. 3, where the Hebrew is used of the protecting branches of a tree.
- Sith**, since, forasmuch as. Ezek. xxxv. 6.
- Strait**, narrow (Lat. *strictus*, contracted). Isa. xlix. 20.
- Tire**, head-dress (Ger. *zier*, ornament). Ezek. xxiv. 23.
- Unequal**, unfair, unjust. Cf. Lat. *iniquus*. Ezek. xviii. 25, 29.
- Untempered**, not properly mixed or worked up (Lat. *tempero*, to apportion, regulate). Ezek. xiii. 10-15; xxii. 28.
- Winefat**, the vat or vessel into which the juice flows from the wine-press. Isa. lxiii. 2.
- Woe worth the day**, woe be to the day, worth = become, be (Ang.-Sax. *weordhan*; Ger. *werden*). Ezek. xxx. 2.

PASSAGES QUOTED OR REFERRED TO IN THE NEW TESTAMENT

Ezek. i. 5	Rev. iv. 6-8	Isa. lii. 11, 12 ...	2 Cor. vi. 17
i. 7, 24.....	Rev. i. 15	lii. 15	Rom. xv. 21
i. 10, 18b;		liii. 1	John xii. 38
x. 12-14 ...	Rev. iv. 7, 8a		Rom. x. 16
i. 28.....	Rev. iv. 3; x. 1	liii. 4	Mat. viii. 17
ii. 8—iii. 3 ...	Rev. x. 9, 10	liii. 5	1 Pet. ii. 24
ii. 10	Rev. v. 1	liii. 7, 8	Acts viii. 32, 33
xxxvii. 27.....	2 Cor. vi. 16	liii. 9 ..	1 Pet. ii. 22
xlvii. 1, 7, 12...	Rev. xxii. 1, 2	liii. 12	Mark xv. 28
xlvi. 31-35...	Rev. xxi. 12, 13, 16		Luke xxii. 37
Isa. xl. 3.....	Mat. iii. 3	liv. 1	Gal. iv. 27
	Mark i. 3	liv. 13	John vi. 45
	John i. 23	lv. 3.....	Acts xiii. 34
xl. 3-5.....	Luke iii. 4-6	lvi. 7	Mat. xxi. 13
xl. 6-8.....	1 Pet. i. 24, 25		Mark xi. 17
xl. 13	Rom. xi. 34		Luke xix. 46.
	1 Cor. ii. 16	lix. 7, 8	Rom. iii. 15-17
xli. 1-4	Mat. xii. 18-21	lix. 20, 21 ...	Rom. xi. 26, 27
xl. 23.....	Rom. xiv. 11	lxi. 1, 2	Luke iv. 18, 19
xlix. 6	Acts xiii. 47	lxiv. 4	1 Cor. ii. 9
xlix. 8 ..	2 Cor. vi. 2	lxv. 2	Rom. x. 20, 21
lii. 5.....	Rom. ii. 24	lxvi. 1, 2 ...	Acts vii. 49, 50
lii. 7.....	Rom. x. 15	lxvi. 24	Mark ix. 48

LECTIONARY TABLE

Shewing the days on which the several chapters or sections of the books of the Prophets in this volume are appointed to be read in the services of the Church of England.

SUNDAY OR HOLY DAY	MORNING	EVENING	EVENING
First Sunday after Christmas .			Isa. xl
Second Sunday after Christmas .	Isa. xlii	Isa. xliiii	xliv
First Sunday after the Epiphany .	li	lii. 13—liii.	liv
Second Sunday after the Epiphany .	lv	lvii	lxi
Third Sunday after the Epiphany .	lxii	lxv	lxvi
Whit-Sunday .			Ezek. xxxvi. 25—38
Eighteenth Sunday after Trinity .		Ezek. ii	xlii. 1—16
Nineteenth Sunday after Trinity .	Ezek. xiv	xviii	xxiv. 15—27
Twentieth Sunday after Trinity .	xxxiv	xxxvii	
St. Andrew's Day (Nov. 30) .	Isa. liv		Isa. lxx. 1—16
The Epiphany (Jan. 6) .	lx	Isa. xlix. 13—23	
Conversion of St. Paul (Jan. 25) .	xlx. 1—12	lii. 7—12	
Annunciation of our Lady (Mar. 25) .			
Ash-Wednesday .	lviii. 1—12	lii. 13—liii. 12	
Monday before Easter (Epistle) .	lxiii	Ezek. xxxvii. 1—14	
Tuesday before Easter (Epistle) .	l. 5—11	i. 1—14	
Good Friday .			
Tuesday in Easter-Week .			
St. Mark's Day (April 25) .	Isa. lxii. 6—12		
SS. Philip and James's Day (May 1) .	Isa. lxi		
St. John Baptist's Day (June 24) .			
(Epistle) .	xl. 1—11		
St. Peter's Day (June 29) .	Ezek. iii. 4—14		
St. Luke's Day (Oct. 18) .	Isa. lv.		

DAILY LESSONS

DATE	MORNING	EVENING	DATE	MORNING	EVENING
Aug.					
27	Ezek. i. 1—14	Ezek. i. 15—28			
28	ii	iii. 1—14			
29	iii. 15—27	viii			
30	ix	xi. 14—25	Dec.		
31	xii. 17—28	xiii. 1—16	10		xl. 1—11
Sept.			11	Isa. xl. 12—31	xli. 1—16
1	xiii. 17—23	xiv. 1—11	12	xli. 17—25	xlii. 1—17
2	xiv. 12—23	xvi. 44—63	13	xlii. 18—xliii. 7	xliii. 8—28
3	xviii. 1—18	xviii. 19—32	14	xliv. 1—20	xliv. 21—xlvi. 7
4	xx. 1—17	xx. 18—32	15	xliv. 8—28	xlvi
5	xx. 33—43	xxii. 23—31	16	xlvi	xlvi
6	xxiv. 15—27	xxvi	17	xliv. 13—21	xlvi
7	xxvii. 1—25	xxvii. 26—36	18	li. 1—8	li. 1—8
8	xxviii. 1—10	xxx	19	li. 9—23	lii. 1—12
9	xxxii. 1—16	xxxiii. 1—20	20	lii. 13—liii. 12	liv
10	xxxiii. 21—33	xxxiv. 1—16	22	lv	lvi
11	xxxiv. 17—31	xxxvi. 16—32	23	lvii	lviii
12	xxxvii. 1—14	xxxvii. 15—28	24	lix	lx
13	xlvi. 1—12		29	lxi	lxii
Oct.			30	lxiii	lxiv. 1—lxv. 7
4		Obadiah	31	lxv. 8—25	lxvi

OBADIAH

INTRODUCTION

ALTHOUGH this is the shortest book in the Old Testament, it presents considerable difficulties. These do not lie in the subject-matter or the meaning of the text, which are generally quite easy to understand. The book speaks of judgement as impending over Edom, while restoration and prosperity await the Jews. It begins by stating that a messenger has been sent among the neighbouring tribes to incite them to attack Edom proudly entrenched in his rocky fastnesses, and avenge his malignant exultation over the fall of Judah. This is followed by an announcement of the Day of the LORD for all the nations, in which Esau will be finally destroyed, while Jacob, restored from exile, will be mighty and prosperous in the Kingdom of Jehovah.

Its occasion and date.

But when we come to determine the authorship, occasion and date of the book, several questions arise. The date seems, it is true, determined for us pretty closely by verses 10-14, which most naturally refer to Nebuchadrezzar's capture of Jerusalem in 586 B.C.¹ The part played by Edom on that occasion was bitterly felt and resented by Jewish writers (cf. Ezek. xxxv. 5; Ps. cxxxvii. 7; Lam. iv. 21, 22).² The language and tone of the prophecy suggest that this

¹ No pre-exilic prophet (cf. Amos i. 11-12; Jer. ix. 26; xxv. 21; xlix. 7, 8) accuses Edom of assisting at any previous sack of Jerusalem (1 Kings xiv. 25-28; 2 Chron. xxi. 16, 17; 2 Kings xiv. 13, 14).

² 'In the neighbouring heathen tribes (Ezek. xxv. 6, 8, 15; xxvi. 2) there was a savage exultation—more bitter to the heart of Judah than the calamity itself—in the thought that the Divine inheritance had now passed into their hands (Ps. lxxix. 1). . . . But deepest of all was the indignation roused by the sight of the nearest of kin, the race of Esau, often allied to Judah, often independent, now bound by the closest union with the power that was truly the common enemy of both. There was an intoxication of delight (Lam. iv. 21) in the wild Edomite chiefs, as at each successive stroke against the venerable walls they shouted, "Down with it! down with it! even to the ground." (Ps. cxxxvii. 7.) They stood in the passes to intercept the escape of those who would have fled down to the Jordan valley; they betrayed the fugitives; they indulged their barbarous revels on the Temple hill (Obad. 14, 16 [but see note]). Long and loud has been the wail of execration which has gone up from the Jewish nation against Edom. It is the one imprecation which breaks forth from the Lamentations of Jeremiah (iv. 21, 22); it is the culmination of the fierce threats of Ezekiel (xxv. 8, 12-14); it is the sole purpose of the short sharp cry of Obadiah (1-16); it is the bitterest drop in the sad recollections of the Israelite captives by the waters of Babylon (Ps. cxxxvii); and the one warlike strain of the Evangelical Prophet is inspired by the hope that the Divine Conqueror should come knee-deep in Idumean blood (Isa. lxiii. 1-3).' Stanley, *Jewish Church*, ii. 472.

outrage on Edom's part was of recent occurrence. We therefore seem justified in assigning Obadiah's work to the earliest part of the Exile. But the question is complicated by the fact that we have in Jer. xlix. 7-16 what is practically another recension of Obad. 1-9. That the verses in Obadiah are nearly consecutive, while in Jeremiah they are scattered over a longer passage with what have all the appearance of later additions, suggests the *a priori* probability that we have in Obadiah the original form of this section adopted and expanded in Jeremiah by a later writer.¹ On the other hand, many scholars think it more probable that both Jeremiah and Obadiah have introduced, and to some extent adapted, an older prophecy.²

It is, of course, impossible to say with certainty, supposing this hypothesis to be correct, whether the name Obadiah³ ('a servant of Jah or Jahu') was really that of the older prophet, whose language is borrowed, or, as in this edition we have assumed, of the exilic writer who added at least verses 10-14. Nor have we any independent knowledge of either writer.

But a further question arises concerning verses 15-21 (see, however, critical note on verse 15). This section differs very much in style from the preceding part or parts of the book. It certainly lacks the *verve*, incisiveness, and picturesque colour by which the denunciations of Edom are characterised. Moreover the inclusion of other nations as enemies of Judah, while it widens the range of the prophecy, weakens its force. And further, the nations who in this section are to be subdued are themselves, in the beginning of the book, the instruments of Divine vengeance. Many scholars have therefore come to the conclusion that this last section was added by a later, possibly a much later writer. On the other hand, it must be admitted that without some such finale the earlier part of the book seems incomplete and fragmentary.

Its purport and influence.

The book of Obadiah illustrates the long bitter feud between Edom and Israel which is so apparent in the Old Testament. 'From that far back day', says Dr. G. A. Smith⁴, 'when their ancestors wrestled in the womb of Rebekah to the very eve of the

¹ There are other remarkable resemblances between Obadiah and other books, e.g. verses 11, 15, 17, and Joel iii. 3, 4, 17; ii. 32; verses 9, 12 and Ezek. xxv. 13; xxxv. 15; verse 19 and Num. xxiv. 18. Obadiah is not referred to in the New Testament.

² It may be pointed out that a similar explanation of the parallels (Isa. ii. 1-4 = Mic. iv. 1-3; Isa. xv, xvi = Jer. xlviii) has now been very generally accepted. See also Isa. xvi. 13, and note there.

³ This was a very common name among the Jews, no fewer than thirteen persons, who bore it, being mentioned in the Bible.

⁴ *The Book of the Twelve Prophets*, ii. 177.

Christian era, when a Jewish king (John Hyrcanus, about 130 B.C.) dragged the Idumeans beneath the yoke of the Law, the two peoples scorned, hated, and scourged each other, with a relentlessness that finds no analogy between kindred and neighbour nations anywhere else in history.' Nor is the fundamental distinction between the two nations more difficult to appreciate. While to Israel were 'delivered the oracles of God', and their national life was saturated with the loftiest idealism and hopes, the Edomites, although famed for their worldly wisdom (Job iv. 1; Jer. xlix. 7; Baruch iii. 22, 23) and, in all probability, exercising a large commercial influence¹, have left little trace—none directly in the Old Testament—of any religious cult.² Esau throughout is a 'profane person' (Heb. xii. 16), without ideals and aspirations, void of all spiritual instinct.³

Obadiah, largely because of its promise of a wide-spread dominion, has ever been a favourite book with the Jews. Edom, once a cryptograph for Pagan Rome⁴, came to be regarded as a mystical designation of the Christians. And so the Jews have read into this book a prediction of the downfall of Christianity, and the conquest by themselves of France and Spain. (See note on ver. 20.)

Certain it is that, though at the time the calamities which had befallen Judah had not yet overtaken Edom, the prediction, that Edom should be as though it had never been and should be swallowed up for ever, has been fulfilled (see note on ver. 18), while Israel, if it has not yet possessed again its own land as well as that of Philistia and Edom, has nevertheless contributed in a very high degree to the coming of that 'far-off Divine event to which the whole creation moves', which is expressed in those words so simple and yet so great—'The Kingdom is the LORD'S.'⁵

¹ Those who possessed themselves from time to time of the sea-ports, in the extreme south, of Elath and Ezion-geber, had a prosperous trade in gold from Ophir and in other produce of the East. They were able also to control some of the great caravan routes between Phoenicia and Arabia. (Cf. 2 Sam. viii. 13, 14, R.V. marg.; 1 Kings ix. 26-28; xxii. 47.)

² Kōs (Assyrian Kaus) is an Edomite deity known from cuneiform inscriptions.

³ 'It is the race which has given to history only the Herods—clever, scheming, ruthless statesmen, as able as they were false and bitter, as shrewd in policy as they were destitute of ideals. *That fox*, cried Christ, and crying stamped the race.' G. A. Smith, *opus cit.*, ii. 182.

⁴ The Rabbis asserted that Janus, the first king of Latium, was the grandson of Esau.

⁵ Cf. Rev. xi. 15; xix. 6. 'Majestic, comprehensive simplicity of prophecy! All time and eternity, the struggles of time and the rest of eternity, are summed up in those three [Hebrew] words; Zion and Edom retire from sight; both are comprehended in that one Kingdom, and God is all in all.' Pusey, *Minor Prophets*.

OBADIAH

The Superscription^a. 1 a.

THE vision of Obadiah.

I. THE HEAVY JUDGEMENT OF EDMOM IN MOUNT SEIR. 1 b-14 (with 15 b).

(1) *ESAU'S HUMILIATION: THE IMPENDING DISASTER FORETOLD.* 1 b-9.

A general rising against Edom. 1 b-2.

†¹ See Jer. Thus saith the Lord GOD¹ concerning Edom :
xlix. 7-22.

b We^c have heard tidings from the LORD,
And an ambassador is sent among the nations^d,
saying,
Arise ye, and let us rise up against her in battle.

Behold, I^e have made thee small among the nations : 2
Thou art greatly despised.

His rocky fortresses are no protection against the rapacity of the foe. 3-6.

The pride of thine heart hath deceived thee, 3
O thou that dwellest in the clefts of² the rock^f,
Whose habitation is high ;
That saith in his heart, Who shall bring me down
to the ground ?

†² Or, *Sela*
See 2 Kings
xiv. 7.

N.B. An obelus (†) attached to a marginal note shews that the alternative rendering or reading is preferred, or calls attention to some other important point.

^a Probably added by the editor who was perhaps also the writer of 15 a, 16-21. See Introd., p. 2.

^b 1 b-6, 8-9 is probably a quotation by Obadiah from an earlier prophet. See Introd., p. 2.

^c i. e. the prophet and his readers. Jeremiah, in the parallel passage (xlix. 7-16) reads 'I' (ver. 14).

^d Probably neighbouring Arab tribes such as those mentioned in 2 Chron. xxvi. 7.

^e Jehovah is now the speaker. 'Greatly' is not improbably a textual corruption of 'among men' (Jer. xlix. 15), which better marks the parallelism. Edom will be small and despised because of his overthrow.

^f An allusion to Sela (Petra in Greek), the capital of Edom, shut in by mountains and formidable rocky precipices from the outer world. The buildings were hewn out of the rock, some being 300 and 400 feet above the level of the valley. Some of these, though probably dating from Nabataean times (c. 312 B.C.—A.D. 106), when Petra was one of the most important trade centres in the East, are still in a marvellous state of preservation. "Had then", asks Schubert, "the ancient builders of these rock-works wings like the eagles, with which they raised themselves to those perpendicular precipices?" (Pusey).

- 4 Though thou mount on high as the eagle^a,
And though thy nest be set among the stars,
I will bring thee down from thence^b,
Saith the LORD.

- 5 If thieves^c came to thee, if robbers by night,
(How art thou cut off!)^d
Would they not steal till they had enough?
If grapegatherers came to thee,
Would they not leave some gleaning grapes?

- 6 How are ¹ *the things of* Esau searched out!
How are his hidden treasures sought up!^e

¹ Or, the
men

His allies, his wisdom, his valour are of no avail.

7-9.

- 7 All the men of thy confederacy^f have ² brought thee² Or, *driven thee out†*
on thy way, even to the border:
The men that were at peace with thee have deceived
thee, and prevailed against thee;
³ *They that eat thy bread*^g lay a ⁴ snare under thee:³ Or, *Thy bread they make &c.*
There is none understanding ⁵ in him^h.
8 Shall I not in that day, saith the LORD, destroy
The wise menⁱ out of Edom,
And understanding out of the mount of Esau?
9 And thy mighty men, O Teman^k, shall be dismayed,
To the end that every one may be cut off from the
mount of Esau by slaughter^l.

⁵ Or, of it

^a The griffon vulture (see note on Mic. i. 16). Cf. Job xxxix. 27-30. 'While the eagles and other birds are content with lower elevations, and sometimes even with trees, the griffon alone selects the stupendous gorges of Arabia Petraea, and of the defiles of Palestine, and there in great communities rears its young.' Tristram, *Nat. Hist. Bib.*, p. 175, quoted in Ellicott's Commentary.

^b See Num. xxiv. 21, 22. Cf. Shakespeare, 'eagle-winged pride of sky-aspining and ambitious thoughts, with rival-hating envy.' *Rich. II.*, I. iii. 129.

^c Thieves and grape-gatherers (cf. Isa. xvii. 6; xxiv. 13) leave something behind, but the spoilers of Edom are much more greedy; they leave nothing.

^d A parenthesis not found in Jer. xlix. 9, and probably an addition by Obadiah.

^e See Introd., p. 3, note 1.

^f Cf. Jer. xxvii. 3; Ezek. xxv. 8; Ps. lx. 8 for some of Edom's allies. Here probably we have again Obadiah's own words, the quotation being continued in the following verse. But Wellhausen thinks that this verse refers to the expulsion of Edomites by Arabs in the sixth or fifth centuries B.C.

^g Cf. Ps. xli. 9.

^h By his misfortunes Edom is bereft of his senses.

ⁱ See Introd., p. 3. Cf. Isa. xxix. 14.

^k One of the chief districts of Edom. Cf. 1 Chron. i. 45; Job ii. 11; and see note on Amos i. 12.

^l This last word probably belongs to the next verse, which would therefore run, 'Because of the slaughter, because of the violence,' &c. (So Wellhausen.) Cf. Amos i. 11, 12.

(2) *ESAU'S GUILT: THE REASON FOR THIS SEVERE JUDGEMENT.* 10-14 (with 15 b).

His unbrotherly conduct and malignant cruelty at the capture of Jerusalem. 10-11.

For the violence done to thy brother Jacob 10
Shame shall cover thee,
And thou shalt be cut off for ever.

†¹ Or, aloof In the day that thou stoodest ¹ on the other side, 11
² Or, forces In the day that strangers carried away his ² sub-

stance,
And foreigners entered into his gates,
And cast lots ^a upon Jerusalem,
Even thou wast as one of them.

The prophet imagines himself as present, and intreating Edom to desist. 12-14 (with 15 b).

†³ Or, the But look ^b not thou on the day of thy brother 12
day that he In ³ the day of his disaster,
was made And rejoice not over the children of Judah
a stranger In the day of their destruction ;

Neither speak proudly ^c
In the day of distress.
Enter not into the gate of my people 13
In the day of their calamity ;

Yea, look not thou on their affliction
In the day of their calamity,
Neither lay ye *hands* on their substance
In the day of their calamity.

And stand thou not in the crossway ^d, 14
To cut off those of his that escape ;
And deliver not up those of his that remain
In the day of distress.

^a i.e. divided the spoil and captives, possibly even houses and land by lot. Cf. Joel iii. 3 ; Nah. iii. 10. 'The day' is, of course, that of the fall of Jerusalem. See Introd., p. 1.

^b In revengeful pleasure on the fate of thy foe. See note on Mic. vii. 10.

^c Lit. 'make large thy mouth', i.e. with mocking or grimace. Cf. Ps. xxxv. 21 ; Isa. lvii. 4.

^d See Ezek. xxi. 21. LXX has 'mountain-pass', which, if correct, would have probable reference to the mountains and gorges in the neighbourhood of Jerusalem. Cf. 2 Kings xxv. 4, 5.

II. THE RETRIBUTION OF EDMOND CON- TRASTED WITH THE FINAL ESTABLISH- MENT OF ISRAEL AS JEHOVAH'S KING- DOM. 15 a, 16-21.

(1) *ESAU'S DOOM; TO SHARE IN THE JUDGE-
MENT WHICH WILL BEFALL THE NATIONS.*
15 a-16.

15 For the day of the LORD^a is near upon all the
nations :

As thou hast done, it shall be done unto thee ;
Thy ¹ dealing shall return upon thine own head. ¹ Or,
recompence

16 For as ye ^b have drunk upon my holy mountain,
So shall all the nations drink continually ^c,
Yea, they shall drink, and ² swallow down ^d, ² Or, *talk*
And shall be as though they had not been. *foolishly*

(2) *JACOB'S BLESSING: HIS HOLY RESTORATION
ON MOUNT ZION. 17-21.*

His possessions regained. 17.

17 But in mount Zion there shall be those that escape ^e,
And it shall be holy ;
And the house of Jacob shall possess their pos-
sessions ^f.

His victory over his enemies. 18.

18 And the house of Jacob ^g shall be a fire,
And the house of Joseph a flame,
And the house of Esau for stubble,
And they shall burn among them, and devour them :

^a See note on Amos v. 18 ; cf. Zeph. i. 18 ; Isa. xxxiv. 8. For the *lex talionis* cf. Joel iii. 7 ; Ps. cxxxvii. 8. Wellhausen is probably right in transposing the two parts of this verse, thus making the second half 'As thou hast done', &c., close the previous section. For the origin of this concluding section see *Intro.*, p. 2.

^b The Jews are probably meant (but see note on p. 1). As they had drunk Jehovah's righteous anger, though dwelling upon His holy hill, the heathen shall drink it too. Cf. Jer. xxv. 27, 28 ; Ezek. xxiii. 32 ; Lam. iv. 21 ; Hab. ii. 16.

^c 'So Edom drank it at the hand of Babylon, and Babylon from the Medes, and the Medes and Persians from the Macedonians, and the Macedonians from the Romans, and they from the Barbarians. To swallow up and be swallowed up in turn is the world's history' (Pusey).

^d This word occurs nowhere else, and is probably a corruption of a very similar word meaning stagger. Cf. Ps. cvii. 27 ; Isa. xxiv. 20 ; xxix. 9.

^e i. e. the Jews who are described as a remnant, in contradistinction to the Gentiles on whom the judgement comes. Cf. Joel ii. 32.

^f LXX points to a reading 'shall disinherit those who disinherited them. See note on ver. 19.

^g Jacob here stands for Judah, and Joseph for Israel. Cf. Ezek. xxxvii. 16 ; Zech. x. 6 ; Isa. xi. 13, 14 ; Jer. xxxi. 27. See note on ver. 20.

And there shall not be any remaining to the house
of Esau ^a;

For the LORD hath spoken it.

*The enlargement of his borders to establish Jehovah's
Kingdom* ^b. 19-21.

And they of the South shall possess the mount of ¹⁹
Esau;

And they of the lowland the Philistines:

And they shall possess the field of Ephraim,

And the field of Samaria:

And Benjamin *shall possess* Gilead.

And the captivity of this ¹ host ^c of the children of ²⁰
Israel, ² which are *among* the Canaanites,

Shall possess even unto Zarephath ^d;

And the captivity of Jerusalem, which is in Sepha-
rad ^e,

Shall possess the cities of the South.

And saviours ^f shall come up on mount Zion

To judge the mount of Esau;

And the kingdom shall be the LORD'S ^g.

21

¹ Or,
fortress

² Or, shall
possess *that*
which be-
longeth to
the Canaan-
ites, even &c.
Or, *which*
are among
the Canaan-
ites, even
unto Zare-
phath, and
&c.

^a After the fall of Jerusalem, A. D. 70, Edom was merged in Arabia Petraea and thus disappears from history.

^b Verses 19 and 20 are very corrupt. By the help of LXX we gather that the meaning of verse 19 is that they of the Negeb (i.e. the South, 'parched land,' of Judah) shall possess Edom; they of the Shephelah (i.e. the lowlands, the region of low hills between the maritime plain and the high central ridge) shall possess Philistia; they of the Mountain (i.e. the hill-country of Judah) shall possess Ephraim and the open country of Samaria; and Benjamin shall possess Gilead. The condition of things is therefore reversed, for during the Babylonian exile Edomites, Samaritans, Arabs from the east of Jordan, &c., occupied all this territory.

^c The text as it stands is hopelessly obscure. 'This host' appears to be the corruption of the name of a town which would then correspond to Sepharad. With the marginal reading this at any rate makes the verse intelligible. 'The captivity of Jerusalem' of course means the Jewish exiles; while 'the captivity of the children of Israel' probably refers to the exiles of the northern kingdom. See note on verse 18.

^d Zarephath (cf. 1 Kings xvii. 9-24) was a large town on the coast between Tyre and Sidon. The borders of Israel will extend even into Phoenicia.

^e A district either in south-west Media or, more probably, in the north of Asia Minor, where another body of Jews were in exile. The Targum of Jonathan identified Zarephath with France and Sepharad with Spain, probably because of its similarity to Hesperia. Hence the origin of the term Sephardim applied to Spanish Jews to distinguish them from the Ashkenazim, as the German and Slavonic Jews are called. See *Introd.*, p. 3.

^f Jewish kings or leaders will be raised up to rule in Jerusalem. Cf. Judges ii. 16; iii. 9, 15; 1 Macc. v. 3-5. To suggest, as Wellhausen does, that reference is made here to the conquest of Idumaea by John Hyrcanus c. 126 B.C. (Josephus, *Antiq.* xiii. 9. 1; *Jewish War*, i. 2. 6), is to assign a very late date for this passage.

^g See *Introd.*, p. 3, note 4.

EZEKIEL

INTRODUCTION

1. *An outline of Ezekiel's life.*

ALL that we know of Ezekiel himself is that he was one of the Temple priests, a son of a certain Buzi, otherwise unknown; that he was among the captives in Babylonia who were taken with Jehoiachin in 597 B.C. (xxxiii. 21; xl. 1: cf. i. 2; 2 Kings xxiv. 14-16); that he prophesied primarily to these in a settlement at Tel-Abib ('the mound of wheat-ears'¹), near a river or canal called the Chebar (see note on i. 1); that he was a married man, whose wife died suddenly (xxiv. 15-24); that he lived in his own house (viii. 1); that he received his prophetic call in the fifth (592 B.C.), and continued to at least the twenty-seventh year of Jehoiachin's captivity, i.e. 570 B.C. (i. 2; xxix. 17; xl. 1; but see note to i. 1). He was thus contemporaneous with Jeremiah, and prophesied for at least sixteen years after the latter prophet's deportation to Egypt in 586 B.C. (Jer. xliii, xlv).

Both prophets² deal with those momentous events which culminated in the destruction of Jerusalem and the overthrow of the Jewish kingdom (586 B.C.). But while Ezekiel tells us very little of the life either of himself or of his contemporaries in Babylon, he gives us some glimpses of what was going on in Jerusalem (viii; xi. 13, &c.). Before his captivity he must have been familiar with the person and early work of his elder contemporary who appears to have greatly influenced him.³

¹ Toy prefers "hill of the flood", a mound caused by inundations. In the Gilgamesh epic *Abubu* is the Assyrian term used for the Deluge, and for local floods.

² 'Deep answers to deep across the Assyrian desert: the depth of woe in him who, from the walls of Zion, saw the storm approaching, is equalled, if not surpassed, by the depth of woe in him who lived, as it were, in the skirts of the storm itself—"the whirlwind, the great cloud, the fire unfolding itself from the north" (i. 4: cf. Jer. xxiii. 19; xlvii. 2); gathering round the whole horizon before it reached the frontiers of Palestine' (Stanley, *Jewish Church*, ii. 480).

³ Both prophets (1) emphasise the spiritual character of religion (xi. 17-21; xxxvi. 26; Jer. xxiv. 7; xxxii. 37-41); (2) insist upon the responsibility of the individual before God (xviii. 2 ff.; xxxiii. 10; Jer. xxxi. 29-30); (3) proclaim the Messianic kingdom (xvii. 22-24; xxxvii. 24-25; Jer. xxiii. 5; xxx. 9); (4) shew great zeal for the law (xx; xl-xlviii; Jer. xvii. 19-27; xlv. 23-26); (5) condemn Israel's past history (xvi; xx. 7-8; xxiii. 3, 8, 27; Jer. vii. 25; xi. 3-8; xvi. 11-13; ii. 32), and Judah's present rulers (xxxiv; Jer. xxiii. 1-4); (6) warn against false prophets (vi. 4; xiii. 2-16; Jer. vi. 14; xiv. 13-17; xxiii. 16); (7) are forbidden to mourn (xxiv. 16-23; Jer. xvi. 3-9); and (8) utter similar prophecies concerning Egypt (xvii. 11-17; Jer. xxxvii. 5-7; xxix-xxxi; Jer. xlv). For other correspondences see iii. 3 (Jer. xv. 16); iii. 17 (Jer. vi. 17); vii. 14 (Jer. iv. 5); xxxviii. 15 (Jer. vi. 22).

Isidore and other of the fathers mention a tradition that Ezekiel was put to death at Babylon by a Jewish prince whom he had re-proved for idolatry. His reputed tomb used to be pointed out some distance from Bagdad, and was made the object of Jewish pilgrimages.

2. *Ezekiel's character.*

Ezekiel presents a singular contrast to Jeremiah. The primary message delivered to each was, it is true, very nearly the same (ii. 1—iii. 11; Jer. i. 4—19). Both needed courage in the midst of great difficulty and opposition (ii. 6, 7; Jer. i. 8, 17). Jeremiah was to be an iron pillar and brasen walls to resist the attacks of the people and their rulers (Jer. i. 18; vi. 27; xv. 20); Ezekiel's forehead was to be as an adamant harder than flint (Ezek. iii. 9), though he dwelt among scorpions, and thorns and briars were with him (ii. 6). But there was a striking difference even in the way in which this message was conceived by the two men. What Jeremiah contemplated was in a large measure an attack against himself (i. 19). With Ezekiel the prevailing thought is the obstinacy of the people and their rebellion against Jehovah, and the possible danger is that the prophet himself may be seduced to share their rebellious spirit (ii. 3, 8). In the sequel this difference shews itself very markedly. For although both were inflexible and conscientious in the fulfilment of their mission, Ezekiel was beyond all doubt the sterner and the more resolute spirit¹. Unlike Jeremiah, he is not overwhelmed by personal grief at the sadness of his message (Jer. xv. 10—18; xx. 7—18, &c.). Again, although there was no lack of moral courage in Jeremiah as day by day he faced his opponents to 'constantly speak the truth and boldly rebuke vice', he yet bitterly resented the persecution of which he was the victim (Jer. xi. 20; xv. 15, &c.). Ezekiel, on the other hand, does not flinch as he throws himself with iron steadfastness into the same struggle, nor has he ever a word of personal complaint. True, the opposition which he encountered did not take the form of actual persecution, but it was hardly human not to feel as a personal grievance the obstinacy of his countrymen. And yet, on the whole, Ezekiel was respected by his fellow-captives, and was frequently consulted by their leaders (viii. 1; xiv. 1; xxi: cf. xxxiii. 20). To some extent this was also true of Jeremiah, although in Ezekiel's case it was probably largely due to his fine independence and the complete absence of sensitiveness. Nothing seems to ruffle that calm, rugged, indomitable spirit.

Though Ezekiel appeared to be at times popular with his compatriots, his teaching was not generally welcomed or understood (viii. 1; xiv. 1; xxxiii. 32). Most of them seem to have been lax and indifferent (xxxiii. 30—32); even their leaders were torpid

¹ See Introd. to Jeremiah, vol. ii, p. 43.

and idolatrous (xiv. 1-5), and appeared more disposed to listen to the false prophets and prophetesses (xiii).

A further contrast between the two prophets is due to the times into which the prophetic activity of Ezekiel extended. Both had foretold with unmistakable directness the downfall of Jerusalem. The gloom of their predictions is only relieved occasionally by the visions of a brighter hope beyond. The destruction of the city formed the climax and, for the most part, the end of Jeremiah's vision. But with Ezekiel, when once the calamitous blow had fallen, his mind became more and more concentrated on the great future which lay before the nation, when they should be restored once more to their own land. Like Jeremiah, Ezekiel saw in the Restoration the fulfilment of the great Messianic hope (xvii. 22-24), the king of the future forming a contrast to the unworthy shepherds of the past (xvii. 24; xxxiv; xxxvii. 24). The dry bones of the exiled nation would be clothed again with quickened flesh, and would form once more the living army of Jehovah (xxxvii. 1-14). Palestine, no longer a prey to the foe, is to become a land of beauty and of plenty (xxxviii, xxxix). Church and State, under a newly-ordered polity, are to be united as a perfectly harmonious theocracy. The new temple, founded with even greater magnificence than that of Solomon, with its newly-ordered system of sacrificial worship, is to be the veritable home of Jehovah (xlviii. 35), the source of a healing (xlvii. 1) and fructifying stream (xl-xlviii).

3. *The Prophet's Utopia.*

It is not easy to say, and perhaps hardly worth inquiring, how far Ezekiel's great scheme was exactly intended to be practical. Probably no framer of ideal commonwealths¹ ever meant himself to be taken quite seriously, or at any rate expected his ideas to be practical in every detail. In Ezekiel's case it is often urged, on the one hand, that the stream of waters issuing from the Sanctuary is a piece of pure idealism, which can only be understood symbolically, as representing, it may be, the purifying and fertilising influence which would proceed from the Divine Priesthood of the future. So too Ezekiel might appear to be a theorist and remote from the actualities of life in dividing the land among the tribes as though it were an exact parallelogram² (xlvii - xlviii). On the other hand, it is naturally argued that Ezekiel could hardly have troubled himself

¹ It may be interesting to compare the following dates: Ezekiel's *Ideal Theocracy* (568 B.C.); Plato's *Republic* (c. 390 B.C.); Plutarch's *Lycurgus* (c. 100 A.D.); More's *Utopia* (1515-16); Hall's *Crapulia* (1607); Bacon's *New Atlantis* (published 1629); Campanella's *City of the Sun* (c. 1630); and among more modern works, W. H. Mallock's *New Republic* (1877); H. G. Wells's *Mankind in the Making* (1903).

² See Fig. IV. p. 202.

with so many details, such as the exact measurements of all parts of the Temple buildings, practical rules concerning the priests and their sacrifices, and the like (xl—xlviii), unless he had intended to draw up a practical scheme.

4. *Ezekiel's relations to the Priestly Code.*

The probability of the latter view is very much increased by the light shed on the history of Jewish ritual by Biblical criticism. It is now believed by the majority of scholars, and it may indeed be regarded as practically certain, that the great mass of Levitical laws, viz. that technically known as P or the Priestly Code (Lev. i—xvi; xxvii; Numbers; Exod. xxv—xxx; xxxv—xl) belongs to the period of Zerubbabel's Temple.¹ That some of them arose out of religious practices connected with Solomon's Temple, in contradistinction to the meaner worship of the local sanctuaries ('high places')² is highly probable, but cannot absolutely be proved. At any rate it can be shewn without much difficulty that Ezekiel's regulations are less elaborate than the arrangements of the Priestly Code, and occupy an intermediate position between Deuteronomy (c. 621 B.C.) and that code³ (c. 444 B.C.). (See note on (xliv. 10, 11). It is obvious, indeed, that some reconstruction of methods of religious worship would become necessary after the long break with old tradition which the Exile occasioned. It seems, too, a very natural thing that this Priest-Prophet, architectural genius as he unquestionably was, and influenced probably by the temples and other buildings in Babylon, should have indulged his fancy in elaborating a scheme for a magnificent Sanctuary and its services, such as appeared suitable for the great Restoration to which he looked forward.

That the authors of the Priestly Code were largely indebted to Ezekiel is obvious by the constant occurrence in the former of words and terms of expression characteristic of the Prophet. Some of these, no doubt, can be explained as sacrificial terms which Ezekiel as priest and the Priestly Code would both naturally use, but they cannot all be accounted for in this way, and it

¹ It is very probable that the law-book read by Ezra (Neh. viii, 444 B.C.) was P, or the essential part of P. See Hastings's *D.B.* vol. ii. p. 371, Art. *Hexateuch*.

² See note on Jer. iii. 2. This worship appears to have been regarded by Ezekiel as idolatrous, and probably, in point of fact, it differed very little from the Canaanitish worship of the time. See notes on xliv. 10; xlviii. 11; and cf. Amos v. 4, 5; viii. 14; Hos. x. 5; Jer. iii. 23, with notes.

³ That this code was not in existence when Ezekiel wrote, is clear from the fact that he makes no reference to the Aaronic priesthood, the Day of Atonement (see note on xlv. 25), nor to the offering of tithes and the first-born of beasts, to the Priests and Levites, nor to Priestly and Levitical cities. While P represents the subordinate position of the Levites as a high honour (Num. viii), Ezekiel no less expressly represents it as a punishment and degradation for their connivance at idolatry (xliv. 10-16).

should be borne in mind that through the long break in sacrificial worship (which the destruction of the Temple involved) there was no continual tradition of technical priestly phraseology.

5. *Ezekiel's relation to the Code of Holiness.*

The relation of Ezekiel to H, the Code of Holiness (Lev. xvii—xxvi¹), is far more difficult to determine. It may be enough, however, here to say that that Code is so imbued with the spirit and thought of Ezekiel that it seems almost impossible to doubt that it was either written by Ezekiel himself, or, as Kuenen thought, by a younger contemporary belonging to his school of thought. There is, for instance, in enforcing its precepts concerning sacrifice and sacred seasons, a continual appeal to the holiness of the Lord GOD which is the dominant feature in Ezekiel's conception of the Divine character. The language, too, of H is very similar to that used by Ezekiel in his prophecies, while it differs considerably from the style of the rest of Leviticus. (See notes on xiv. 8; xviii. 13; xxii. 8–26.)

6. *The influence of Ezekiel on the history of religious thought.*

Ezekiel holds a very important place in the religious development of the Jews. In fact he has been aptly compared² 'with such masterful personalities as Gregory VII and Calvin, as one who by sheer energy of character and force of thought impressed an ineffaceable stamp on the religion of his age.' As we have seen, the great and complicated system of sacrifices belonging to the second Temple owed its inception very largely to him. He may therefore be regarded as 'the connecting link between the Prophets and the Law' (Wellhausen), and the father of Judaism with its legalism, dogmatism, and ceremonialism. We should not, however, make the very serious mistake of judging that movement by what it seems to have become, a mere lifeless routine of very exact, but to many probably, quite unmeaning ceremonies. The book of Ezekiel and the Code of Holiness teach us a different lesson. We see that the movement was, at least in its inception, intensely spiritual. (1) Just as Deuteronomy emphasised the love for Jehovah which should respond to Jehovah's love for man, so these two writings insist on the reverential awe which should be inspired by Jehovah and His holiness. 'I am Jehovah.' 'I Jehovah am holy' (Lev. xviii. 2 ;

¹ i.e. roughly speaking. These chapters have undoubtedly undergone a later revision, into which the office of the High Priest (see note on p. 12) and the Day of Atonement have been introduced (see especially xxi. 10; xxiii. 26–32). The probable extent of this revision may be seen at a glance in Driver's 'Leviticus' in the *Polychrome Bible*.

² Ottley, *Hebrew Prophets*, p. 64.

xix. 2, &c.; Ezek. vi. 7, 14; vii. 4, &c.). (2) In contradistinction to this there is the horror of sin and the need of purity in every form (Lev. xviii, xxi, &c.; Ezek. xxxvi. 25; xlv. 22-25). (3) To these we should add the sense of individual responsibility. 'The soul that sinneth it shall die' (xviii. 4). Out of this arose the further development of the Sin-offering, and finally the institution of the Great Day of Atonement. (4) Connected with all this is the sense of Divine justice. According to Jewish theory, Jehovah was the source of all law and righteousness, revealing these through lawgiver, prophet, and priest. But Ezekiel stands out as a brave advocate of Jehovah against popular misconceptions which seemed justified by traditional religious language (xviii. 2, &c.), and, in connexion with heredity, form a real theological difficulty even with us.

7. *The arrangement of the book.*

It is probable that Ezekiel revised his prophecies in his latter years, making such modifications as subsequent events suggested (cf. xxix. 17-20 with xxvi. 12). Their arrangement as a whole, the work most probably of himself, presents little difficulty. As in the case of his two great predecessors (Isa. xiii-xxiii; Jer. xli-li) the bulk of the prophecies against the nations forms a separate collection (xxv-xxxii), placed where they are because most were delivered about the time of the siege of Jerusalem. The rest falls naturally into two, or better perhaps, three groups. (1) Those (i-xxiv) belonging to the period antecedent to the downfall of the city, and though actually delivered to the captives at Tel-Abib, having almost entirely reference to the Jews of Palestine, and dealing mainly with the great calamity which was coming upon them. (2) A second collection (xxxiii-xxxix), delivered for the benefit of the captives generally, in which the Great Restoration is foretold and enlarged upon. To some extent this second collection contained a recension or repetition of earlier prophecies (see xxxiii. 1-20). It is probable that xxxiv. 1-22, on the unworthy shepherds, was originally written before the Exile, but repeated in order to form the introduction to the promise of the Messianic King (vv. 23-31). (3) The last part (xl-xlvi) contains a vision¹ of the future Temple and its area, and arrangements for the ideal commonwealth of the restored people settled in the land. It is obvious that this must have taken long, perhaps many years, to elaborate, and was probably the last of his completed prophecies.

¹ Cf. Exod. xxv. 40 (P). The Priestly account of the ideal and pattern of the Tabernacle and its appurtenances, with its similar, although greater, minuteness of detail, is analogous to Ezekiel's vision of the Temple with its measurements, laws, and ordinances, and its prominence of the Divine glory in the mount (xl. 2). Cf. Heb. viii. 5.

8. *Ezekiel's use of symbolism.*

It is easy and common enough for modern western writers to do scant justice to Ezekiel as a man and as a writer. But this is largely because his methods of instruction are not properly appreciated. Gesture and show are the accompanying features of much Oriental oratory. It is this rhetorical device, much emphasised, which we find so prominent in Ezekiel. His frequent use of symbols shews much the same tendency. This use was not, of course, his own creation. Symbols had been employed by prophets from ancient times. The rending of Samuel's mantle before Saul (1 Sam. xv. 27, 28), and of Ahijah's new garment before Jeroboam (1 Kings xi. 30); the iron horns of Zedekiah the son of Chenaanah (1 Kings xxii. 11); the walking barefoot as a captive of Isaiah (Isa. xx. 3); the yokes and rotting girdle of Jeremiah (Jer. xxvii. 2, 3; xiii. 1-7), seem to us perhaps as superfluous, but undoubtedly such object-lessons tended to impress the teaching on the memory. Moreover, these symbols and gestures generally served as the text upon which the prophetic sermon would hang. We see Ezekiel at one time eating 'bread of quaking' and drinking 'water of trembling' (xii. 18) when desirous of impressing his audience with the terrors of famine during the siege; at another time bringing his household goods from his residence to demonstrate the removal into captivity; and covering his head with his cloak to suggest the hurried escape of the king from Jerusalem (xii. 1-12). Sometimes a gesture such as smiting the hands, stamping the foot (vi. 11; xxv. 6), and sighing (xxi. 6); or an attitude, as setting his face toward the south or Jerusalem (xx. 46; xxi. 2), provides the text. While visions (i-iii; viii-xi; xxxvii. 1-14; xl, &c.), proverbs (xii. 22; xviii. 2), riddles (xvii. 2; xx. 49), parables (xvii. 2; xxiv. 3; xv. 2, &c.), and possibly material objects such as a sword, a rod, a caldron (xxi. 9, 10; xxiv. 3), are also examples of much the same kind of introductions to his teaching.¹

It therefore is not fair to say that Ezekiel is interested in the

¹ Prof. Moulton, who has drawn attention to this characteristic of Ezekiel's methods, shews that 'in the early tragedy of the Renaissance the spirit of a scene was regularly conveyed in emblematic action to the eye before the dialogue commenced, and this has been made familiar to the most general reader by the example of it preserved in *Hamlet*, where the gesture of pouring poison into the sleeping king's ear startles the conscience of the guilty murderer in the audience before a word of the play has been spoken. In written literature dumb show becomes hieroglyph; and in connexion with such names as Alciati in Italy, Jacob Catz in Holland, Quarles in England, emblem poetry—hieroglyphic texts with discourses in verse—formed for more than a century the chief religious literature of Europe, and, though now forgotten, furnishes thousands of volumes to the libraries of curious collectors.' *The Modern Reader's Bible, Ezekiel*, p. vi.

outward and visible rather than the inward and spiritual. Rather would it be truer to say that he valued the former, because to *him* it was a vivid representation of the latter. With us a further difficulty lies in the connexion between the two. We can appreciate the outward symbol, so far as it seems to pass into, or naturally suggest, the spiritual, as for example, 'the cloud of witnesses' in Doré's *Christian Martyrs*. It is far more difficult to realise in the cloud, which passes into the Cherub-borne chariot, with all its elaborate details, a symbol of the Divine presence (i. 4-28). It is easier for us to appreciate the more faintly defined imagery of Isaiah's seraphic vision (Isa. vi. 1-4). The explanation of the difficulty in Ezekiel's case lies in his intensely strong, almost childish, imagination. The tile which with its rude picture represented the besieged city, the iron pan and mounds of dust which represented the siege works of the enemy, are examples of much the same psychological instinct which will prompt a little child to nurse as a doll the broken leg of a chair (iv. 1-3).

Like some of the earlier prophets he was led to symbolise something of his own personal history. Hosea's marriage (Hos. i—iii) and Jeremiah's celibacy (Jer. xvi. 2) were used as vehicles of spiritual teaching. So, too, Ezekiel's bereavement was turned to spiritual account (xxiv. 16). But he went far beyond the earlier prophets in this respect. His symbolical teaching was more constant and the analogy more forced. We have the most striking example in the use that he made of his physical infirmities. That he was subject to spells of *aphasia* can hardly be seriously doubted. To him and his hearers this meant Jehovah's refusal to speak to a rebellious and obstinate people (iii. 25, 26). His recovery from this complaint meant that Jehovah would now listen to a people that had learnt or were learning the lesson of punishment (xxxiii. 22). That Ezekiel's *aphasia* was associated more or less with a form of *hemiplegia*, i.e. paralysis of one side of the body, is at least highly probable (iv. 4-8). In this case the relation of the incident with probably some variation of detail, becomes a parable signifying the duration of the Exile of Israel and Judah, just as the scanty food of sickness is made to signify the famine of the siege.¹

9. *The style of the book.*

As a stylist Ezekiel occupies an intermediate position between Deuteronomy and Jeremiah on the one hand and the Priestly Code

¹ This explanation of the passage is worked out more fully in *The Expositor*, May, 1909. A more usual, but, as we believe, a most improbable view, is that the incident is merely a parable, and is related as the Prophet's own experience to make it more vivid. To think that 'he would lie stretched out motionless, for more than a year, like one crushed to the

on the other. In his optimistic moods he adopts a freely flowing style which reminds us of his earlier contemporary (see, e.g., xxxiv. 11-31). Now and then we find a peculiar lyric strain (e.g. vii. 5-7, 10. 11; xxi. 9-17), in which there is a vivacity and a melody all his own. And there are passages of real tenderness and beauty in which true poetic feeling is expressed (e.g. xviii. 30-32, xix, xxviii, xxxiv. 12-16). But as a rule he is, when compared with other Bible poets, stiff and formal. 'Where most of the prophets display spontaneity, Ezekiel evinces reflection and study; his prophecies seem to be the fruit of meditation thought out in the retirement of his chamber¹.' A modern reader will sometimes find his frequent repetitions (which often form a sort of refrain) a little heavy and monotonous, as in the scarcely varied catalogues of sins in xviii. 6-9, 15-17, &c. But occasionally they are remarkably beautiful, as in vv. 23 and 32, and again in vv. 25 and 29, where the variations are very artistic. Here, as also in xvi. 1-14, the beauty is due to tenderness of feeling rather than to aesthetic taste. Again, there is a singular grandeur in the elaborate repetitions of the weird picture of Sheol in xxxii. 17-32². In this respect Ezekiel may be fairly regarded as a pioneer who created a style to which, if often overdone and rather tedious in ordinary prose narrative, we owe the pleasing cadences of Gen. i-ii. 3. His copiousness of fancy, his bold use of the stupendous imagery of Babylon, his majestic pictures of Tyre's world-wide commercial activity and maritime supremacy, and of the generalised hostile forces under the typical name of Gog of the land of Magog, prove him to be a literary artist of great energy and power³. Nor should it be forgotten that the great German poet Schiller wished to learn Hebrew that he might the better study Ezekiel.

It seems almost a paradox to add that Ezekiel was a singularly lucid writer. But to one who realizes how much the original text has suffered at the hands of copyists, as the usually far better text of the LXX clearly shews, and how extremely difficult some of the subjects treated of are, and how often his ideas appear to transcend all power of concrete expression, the paradox is really justified. A modern English writer, with all the advantages of a technical architectural vocabulary, would find considerable difficulty in describing such a group of buildings as are presented in xl-xlv. 8, ground, under the burden of his people's sins' (Stanley, *Jewish Church*, ii. 480), except through an infliction which compelled, is even more unlikely.

¹ Driver, *Introduction to the Lit. of the O.T.*, p. 278.

² Notice too the frequency of such expressions as: Son of man (89 times); Thus saith the Lord GOD (122 times); Saith the Lord GOD (80 times); And ye shall know that I am the LORD (53 times); The word of the LORD came unto me (49 times), &c.

³ Schrader pronounced ch. xix as 'masterly'. *Encycl. Britann.*, viii, p. 830.

so as to convey such a clear idea to his readers as those who carefully study the chapters are able to obtain of the prophet's meaning. Again, the description of the Cherubim shews clearly enough what a well-defined picture Ezekiel had in his mind.

And yet after all it must be confessed that some of his symbols and allegories are not easy to understand; hence S. Jerome called the book 'the ocean and labyrinth of the mysteries of God', while the Rabbis placed it among 'The Treasures', which their pupils were not to read till they were thirty years old.

10. *The permanent value of Ezekiel.*

Ezekiel, it must be remembered, was not only a prophet proclaiming the principles on which the future of his nation was to be based, but also a preacher of repentance and a shepherd of souls, in whom he sought 'to create a true religious hopefulness in the mercy of God, and a true religious humility as to the merits of man'¹. The 33rd chapter, in which the duties of a prophet, 'set as a watchman unto the house of Israel', are finely described, and the personal responsibility of each individual man and the necessity of his repentance in the sight of a holy God are emphasized², is one of the loftiest expressions of ethical teaching we find in the Old Testament. It is all this which gives Ezekiel a permanent value. But it certainly is curious that he is only once directly quoted in the New Testament, and even that doubtfully (2 Cor. vi. 16; Ezek. xxxvii. 27)³. His symbolism, however, especially that of the Cherubim (the four living creatures of Rev. iv. 6, &c.) and the river proceeding from the Sanctuary, is largely incorporated in the Apocalypse (Rev. xxii. 1, 2)⁴. Christians have been pleased to see a fulfilment of the latter vision in the healing and fructifying power which comes from their great High Priest, just as they see in Ezekiel's Temple a prefigurement of the Church on earth. It is significant that in this matter the Apocalypse does not take over the imagery of Ezekiel, but points to an even higher ideal, one to be realised, it may be, only in eternity, when the presence of God is so completely known and fully appreciated that there is no need of an earthly temple (Rev. xxi. 22).

¹ Montefiore, *Hibbert Lectures*, p. 245.

² The latter is even more elaborated in ch. xviii, of which ch. xxxiii is in part an epitome.

³ The passage in some respects resembles Lev. xxvi. 11, 12 more closely.

⁴ The description of the merchandise of Babylon in the striking lamentation of the world over that city's fall (Rev. xviii. 9-20) is largely taken from Ezek. xxvi, xxvii. As Tyre was known as another Babylon (see Isa. xxiv. 10, where 'the city of confusion' actually means Babylon, though probably applied to Tyre), the use of Ezekiel's description by the apocalyptic seer is peculiarly appropriate.

THE BOOK OF THE PROPHET EZEKIEL

Part I. i—xxiv.

PROPHECIES PRECEDING, AND FOR THE MOST
PART DEALING WITH, THE FALL OF JERU-
SALEM.

I. THE PROPHET'S CALL (592 B.C.). i—iii. 21.

(1) *THE SUPERScription*^a.

The time and place of Ezekiel's prophetic trance.

i. 1—3.

1 Now it came to pass in the thirtieth year^b, in the fourth *month*, in the fifth *day* of the month, as I was among the ¹ captives by the river Chebar^c, that the ¹ Heb. heavens were opened, and I saw visions of ^d God. In ^{captivity} the fifth *day* of the month, which was the fifth year of 3 king Jehoiachin's captivity, the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him^e.

N.B. An obelus (†) attached to a marginal note shews that the alternative rendering or reading is preferred, or calls attention to some other important point.

^a We have in verses 1—3 a combination of two distinct headings: the first (*a*) being verse 1 with possibly the last clause of verse 3 with what is in Hebrew the very slight correction of 'upon him' to 'upon me'; the second (*b*) verses 2, 3 with possibly the omission of the last clause of verse 3. It is very uncertain which of these two is the original. In favour of (*a*) it is said that the first part of verse 1 is continued in verse 4, and that the first person is otherwise invariably adopted by the prophet. In favour of (*b*) it is urged that 'the thirtieth year' of verse 1 would naturally refer, as these notices of time refer elsewhere, to the period from the commencement of Jehoiachin's captivity, and, moreover, that the mention of Ezekiel by name is quite suitable at the beginning of the book, whereas verse 1 is very abrupt. In this case we may suppose that verse 1 is the heading of a lost vision which occurred three years later than any recorded prophecy.

^b If this heading is original this would seem to mean the thirtieth year of Ezekiel's life, but this usage is in itself improbable. See previous note. Some Babylonian epoch unknown to us may be intended.

^c Probably the Nâr Kabari (Great Canal) of the inscriptions, one of the many tributaries or canals connected with the Euphrates.

^d i.e. given by (viii. 3).

^e Very probably we should read 'upon me'. This is a favourite figure with Ezekiel, and suggests Divine power and Divine restraint. Cf. iii. 22; viii. 1; xxxiii. 22; xxxvii. 1; 1 Kings xviii. 46; Dan. viii. 18; x. 10.

(2) *THE VISION OF JEHOVAH ON A CELESTIAL CHARIOT-THRONE*^a. i. 4-28.

Four living creatures (Cherubim) with outstretched wings are seen emerging from a vast fiery cloud.
i. 4-14.

And I looked, and, behold, a stormy wind came out ⁴ of the north ^b, a great cloud ^c, with a fire ¹ infolding itself, and a brightness round about it, and out of the midst thereof ² as the colour ^d of ³ amber, out of the midst of the fire. And out of the midst thereof came ⁵ the likeness of four living creatures ^e. And this was their appearance; they had the likeness of a man ^f. And every one had four faces, and every one of them ⁶ had four wings. And their feet were straight feet ^g; ⁷ and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour ^h of burnished brass. And they had the hands ⁱ of a man under ⁸

^a This vision is more or less prominent in the whole book. Cf. iii. 23; viii. 4; xliii. 3.

^b This may merely be a piece of imaginative realism. But it is possible that he may have almost unconsciously borrowed this symbolism from Babylonian mythology, which placed the abode of the gods in the north. Cf. Isa. xiv. 13.

^c Ezekiel first sees only a cloud; but as it approaches the different parts of the vision emerge one after another with increasing clearness.

^d Or more literally 'the eye'; the radiance being compared to the flashing of some bright substance. The meaning of amber is much disputed. Probably some metal like bright copper is intended. LXX has electrum (marg.), which is an alloy of gold with from 20 to 50 per cent. of silver and was largely used for coinage.

^e i.e. Cherubim. See x. 20. Symbolical representations common in Hebrew religious art (1 Kings vi. 29, 32, 35), originally, it is believed, probably personifications of the storm-cloud or storm-spirit (cf. Ps. xviii. 10), resembling in some respects the winged bulls, &c. (a survival of primitive beast-worship), which guarded the temples of the Assyrian gods, but freely treated by Ezekiel, the four faces being a peculiarity in his description. Here they bear up the firmament on which the throne rests. The Cherubim of Ezekiel are in part the prototype of the four 'living creatures' of the Apocalypse (iv. 6), in which, however, the different 'faces' are distributed among the four. The four forms are precisely those found on the monuments. 'They could find no better type of intellect and knowledge than the head of the man; of strength than the body of the lion; of rapidity of motion than the wings of a bird' (Layard). They may have been designed to reflect the completeness of the Divine attributes, and their very strangeness may have prevented that absorption in sensuous imagery which was fostered by the Greeks in their attempt to express the Divine in a human form of perfect beauty and harmony.

^f In reference to their front face and hands.

^g Not projecting like the foot of a man.

^h Rather, 'eye.' See note on ver. 4.

ⁱ There was a hand under each of the four wings, the bone of the wing forming the arm.

their wings on their four sides: and they four had
 9 their faces and their wings *thus*; their wings were
 joined one to another ^a; they turned not when they
 10 went; they went every one straight forward ^b. As for
 the likeness of their faces, they had the face of a man ^c;
 and they four had the face of a lion on the right side;
 and they four had the face of an ox ^d on the left side;
 11 they four had also the face of an eagle ^e. ¹ And their ¹ Or, *And*
 faces and their wings were separate ^f above; two *wings* ^{thus were}
 of every one were joined one to another, and two *their faces;*
 12 covered their bodies. And they went every one *and their*
 straight forward: whither the spirit was to go, they *wings were*
 13 went; they turned not when they went. ² As for the ² The Sept.
 likeness of the living creatures, their appearance was *has, And in*
 like burning coals of fire, like the appearance of *the midst of*
 torches; it went up and down among the living crea- *the living*
 tures: and the fire was bright, and out of the fire *creatures*
 14 went forth lightning. And ^g the living creatures ran *was an*
 and returned as the appearance of a flash of lightning. *appearance*
&c.†

*Four double wheels appear by the side of the Cherubim
 and are moved by the same spirit. i. 15-21.*

15 Now as I beheld the living creatures, behold one
 wheel upon the earth beside the living creatures, for
 16 each of the four faces thereof ^h. The appearance of
 the wheels and their work was like unto the colour ⁱ
 of a beryl: and they four had one likeness: and their
 appearance and their work was as it were a wheel
 17 ^j within a wheel ^k. When they went, they went upon ⁸ Heb. *in*
 18 their four sides: they turned not when they went. As *the midst of*.

^a i.e. the wings of each cherub, stretched out, touched at right angles those on either side.

^b The whole chariot moved in the direction of the front face of one of the four cherubs now moving or turning.

^c i.e. the front or chief face.

^d This was apparently the usual face of a cherub. Cf. x. 14, where the same face is described as a cherub's.

^e i.e. of course 'behind', which is read by Wellhausen for 'and their faces' of ver. 11 by a simple emendation of the text. These latter words are meaningless as they stand, and are omitted by several good MSS. of the LXX.

^f Better, 'spread out'.

^g This verse, which contains two words otherwise unknown, and is not in the LXX, is almost certainly an interpolation.

^h We should probably read, with LXX, 'beside the four living creatures', omitting the last clause, which is unintelligible.

ⁱ Rather 'eye'. See note on ver. 4.

^k One wheel inside another, crossing it at right angles, so that each of these four double wheels had four sides (ver. 17).

†¹ Or,
felloes

for their ¹ rings, they were high and dreadful^a; and they four had their rings full of eyes round about. And when the living creatures went, the wheels went ¹⁹ beside them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went; thither ²⁰ was the spirit to go: and the wheels were lifted up ² beside them; for the spirit ^b ³ of the living creature was in the wheels. When those went, these went; ²¹ and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up ² beside them: for the ^c spirit ^b ³ of the living creature was in the wheels.

² Or, over
against

³ Or, of life

A crystal firmament of awful purity that was over the heads of the Cherubim. i. 22-25.

⁴ Or, ice

⁵ Or, for
them

And over the head of the living creature there was ²² the likeness of a firmament, like the colour of the terrible^c ⁴ crystal, stretched forth over their heads above. And under the firmament were their wings ²³ straight, the one toward the other: every one had two which covered ⁵ on this side, ^d and every one had two which covered ⁵ on that side, their bodies. And when ²⁴ they went^e, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty^f, a noise of tumult like the noise of an host: when they stood, they let down their wings. And there was ²⁵ a voice above the firmament that was over their heads: when they stood, they let down their wings.

A vision of God in a glorified human form, seated upon a sapphire throne above the firmament and girdled by a rainbow. i. 26-28.

And above the firmament that was over their heads ²⁶ was the likeness of a throne, as the appearance of

^a The text is probably corrupt. Cornill corrects conjecturally, 'And they had felloes, and I looked, and their felloes,' &c. See note on x. 12.

^b The prophet here speaks as though the whole were one living being animated by one spirit.

^c Several commentators omit this word, which is not found in LXX.

^d The text as it stands would imply that each cherub had six wings, which contradicts verse 6. We should probably read with LXX, 'and every one had two, which covered their bodies.'

^e As they approached at first their wings were spread out like a boat sailing. They now flapped them in flight, and then stood with their wings down. The prophet now sees what is above the firmament.

^f Probably thunder is meant. Cf. Ps. xxix. 3-10.

a sapphire stone : and upon the likeness of the throne was a likeness as the appearance of a man upon it
 27 above. And I saw as the colour of ¹amber^a, as the ¹See ver. 4. appearance of fire within it round about, from the appearance of his loins and upward ; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there was brightness
 28 round about ²him. As the appearance of the bow ²Or, it that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

(3) *THE PROPHET'S COMMISSION.* ii. 1—iii. 21.

The prophet is bidden to speak fearlessly and not to give way to the rebellious spirit of the people. ii. 1—8.

2 And he said unto me, Son of man^b, stand upon thy
 2 feet^c, and I will speak with thee. And the spirit entered into me when he spake unto me, and set me upon my feet ; and I heard him that spake unto me.

3 And he said unto me,

Son of man, I send thee to the children of Israel,
 To nations^d that are rebellious,

Which have rebelled against me :

They and their fathers have transgressed against
 me,

Even unto this very day.

4 And the children are impudent and stiffhearted ;

³I do send thee unto them :

And thou shalt say unto them,

Thus saith the Lord GOD.

³ Or, *Unto
whom I
send thee*

5 And they, whether they will hear, or whether they
 will forbear^e,

(For they are a rebellious house,)

Yet shall know that there hath been a prophet
 among them.

6 And thou, son of man, be not afraid of them,
 Neither be afraid of their words,

^a See note on ver. 4.

^b i. e. 'man', according to the usual Aramaic phraseology. It is repeated nearly 100 times in this book.

^c He had just fallen down on his face (i. 28) before the vision of Jehovah.

^d Not in LXX, and probably an interpolation. The words which follow are hardly applicable to the Gentiles.

^e i. e. refuse to listen to what you say.

Though briers and thorns be with thee,
 And thou dost dwell among scorpions^a ;
 Be not afraid of their words,
 Nor be dismayed at their looks,
 Though they be a rebellious house.
 And thou shalt speak my words unto them, 7
 Whether they will hear, or whether they will for-
 bear :
 For they are most rebellious.
 But thou, son of man, hear what I say unto thee ; 8
 Be not thou rebellious like that rebellious house :
 Open thy mouth, and eat that I give thee.

By a symbolical figure he is taught to deliver the Divine message willingly, however terrible it might prove.
 ii. 9—iii. 3.

And when I looked, behold, an hand was put forth 9
 unto me ; and, lo, a roll^b of a book was therein ; and 10
 he spread it before me ; and it was written within and
 without : and there was written therein lamentations,
 and mourning, and woe. And he said unto me, 3
 Son of man, eat that thou findest^c ;
 Eat this roll,
 And go, speak unto the house of Israel.
 So I opened my mouth, and he caused me to eat the 2
 roll.
 And he said unto me, 3
 Son of man, cause thy belly to eat,
 And fill thy bowels with this roll that I give thee.
 Then did I eat it ; and it was in my mouth as honey
 for sweetness^d.

^a Thorns, briers, and scorpions are metaphors expressing the unkindness and cruelty which Ezekiel must expect from his people. Cf. Mic. vii. 4. For the general tone of warning and encouragement cf. Jer. i. 8.

^b This was the usual form of books. Cf. Jer. xxxvi. 2. The writing was generally on one side only ; that both sides were covered (cf. Zech. v. 1-3 ; Rev. v. 1) points perhaps to the special fullness of the Divine message.

^c This symbol seems to be suggested by Jer. xv. 16. As there the main thoughts are : (1) that the prophecies (here the actual book) are given by God, who is Himself responsible for their pronouncements of woe ; (2) that the task is entered upon with delight. The contrast by Jeremiah between that delight and the bitter opposition which the prophecies entailed is not elaborated by Ezekiel, though perhaps hinted at. See note on ver. 3. Cf. Rev. x. 9, 10.

^d It may mean that the sweetness was only to the mouth. In this sense the vision is reproduced in the Apocalypse (x. 9), where the book makes the belly bitter. If so, it would mean that hereafter he would find his work distasteful (ver. 14). But perhaps we should rather understand it of the joy with which he took up the Divine task, even though he foresaw that he must be a prophet of

To cope with such obstinacy the prophet is assured of the strength and courage which God alone could give.
iii. 4-9.

- 4 And he said unto me,
Son of man, go, get thee unto the house of Israel,
And speak with my words unto them.
- 5 For thou art not sent to a people ¹of a strange speech and of an hard language,
But to the house of Israel ; ¹ Heb. deep of lip and heavy of tongue.
- 6 Not to many peoples of a strange speech and of an hard language,
Whose words thou canst not understand.
Surely, if I sent thee to them,
They would hearken unto thee ^a.
- 7 But the house of Israel will not hearken unto thee ;
For they will not hearken unto me :
For all the house of Israel are of an hard forehead
And of a stiff heart.
- 8 Behold, I have made thy face hard against their faces,
And thy forehead hard against their foreheads ^b.
- 9 As an adamant ^c harder than flint have I made thy forehead :
Fear them not,
Neither be dismayed at their looks,
Though they be a rebellious house.

Ezekiel is sent to the captives at Tel-abib. iii. 10-15.

- 10 Moreover he said unto me,
Son of man, all my words that I shall speak unto thee receive in thine heart,
And hear with thine ears.
- 11 And go, get thee to them of the captivity,
Unto the children of thy people,
And speak unto them, and tell them,
Thus saith the Lord GOD ;

woe, having foreseen what was written in the book (ver. 10). This does not argue a want of sympathy, but a strong loyal sense of obedience. It was in allusion to this verse that a Jewish boy on first going to school licked off the honey with which a slate was besmeared upon which parts of the Torah had been previously written. See Oesterley and Box, *Religion and Worship of the Synagogue*, p. 277.

^a Israel, the favoured nation, had shewn greater obstinacy than might have been expected of a heathen nation.

^b Cf. Jer. i. 17-19. The metaphor is taken from animals butting each other with their horns.

^c Probably corundum, which included emery, sapphire, ruby, and other very hard crystals.

Whether they will hear, or whether they will forbear.

Then the spirit lifted me up, and I heard behind me ¹² the voice of a great rushing, *saying*, Blessed be the glory of the LORD from his place^a. And *I heard* the ¹³ noise of the wings of the living creatures as they touched one another, and the noise of the wheels ¹ beside them, even the noise of a great rushing. So ¹⁴ the spirit lifted me up, and took me away: and I went in bitterness, in the heat of my spirit, and the hand of the LORD was strong upon me^b. Then I came to ¹⁵ them of the captivity at Tel-abib, that ² dwelt by the river Chebar, ³ and to where they ² dwelt^c; and I sat there astounded^d among them seven days.

¹ Or, *over against*

² Or, *sat*

³ Another reading is, *and I sat where they sat.*

A later premonitory message: the prophet is to be held responsible for warning each person of his sins.
iii. 16-21.

And it came to pass at the end of seven days^e, that ¹⁶ the word of the LORD came unto me, saying,

Son of man, I have made thee a watchman^f unto ¹⁷ the house of Israel:

Therefore hear the word at my mouth,

And give them warning from me.

When I say unto the wicked, Thou shalt surely die; ¹⁸ and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand^g.

^a The prophet is carried off by the Spirit away from the vision (cf. 1 Kings xviii. 12), and as he goes he hears the sounds of praise. But the word for 'rushing' is generally used of a great commotion, especially of an earthquake, and the omission of some word like 'saying' is very strange. Hitzig, by change of a single letter, gives us 'the noise of a great earthquake, as the glory of the LORD rose from His place' (see Cornill); i.e. as the vision of ch. i was withdrawn.

^b See note on i. 3.

^c The words for 'sat' and 'dwelt' are the same in Hebrew. We should therefore translate 'I came . . . to where they were sitting, and I sat there', &c. The words 'that sat (dwelt) by the river Chebar' are probably, however, a marginal gloss which has got into the text. For Abib, see *Introd.*, p. 9.

^d i.e. without speaking. This was a common habit of Ezekiel, probably a species of aphasia. See *Introd.*, p. 16, and notes on verses 25 and 27.

^e The contrast between this revelation and the seven days' previous silence suggests that the substance of this prophecy was not only received by the prophet but also communicated to the exiles.

^f See xxxiii. 1-9. A frequent figure as applied to a prophet who looks forward into the future, and sees the danger which threatens the disobedient. Cf. Isa. xxi. 6, 11; Hab. ii. 1, &c.

^g Ezekiel would be responsible as his murderer.

- 19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity ; but thou hast delivered thy soul.
- 20 Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock^a before him, he shall die : because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered ; but his blood will I require at thine hand.
- 21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he took warning ; and thou hast delivered thy soul.

I. PROPHECIES DEALING WITH THE JEWS. iii. 22—xxiv.

I. THE OVERTHROW OF JERUSALEM AND THE DEVASTATION OF THE COUNTRY. iii. 22—vii.

(1) A PERIOD OF ENFORCED SPEECHLESSNESS FORETOLD AND EXPLAINED. iii. 22—27.

- 22 And the hand of the LORD was there upon me^b ; and he said unto me, Arise, go forth into the¹ plain^c, and¹ Or, valley †
- 23 I will there talk with thee. Then I arose, and went forth into the¹ plain : and, behold, the glory of the LORD stood there, as the glory which I saw by the
- 24 river Chebar^d : and I fell on my face. Then the spirit entered into me, and set me upon my feet ; and he spake with me, and said unto me,
Go, shut thyself within thine house^e.

^a God puts stumblingblocks before the righteous, i.e. sends temptations, not with the purpose of overthrowing them, but of testing and strengthening their faith. A righteousness which has never had to stand such a trial may be a very poor thing after all. God judges the man not by an easy-going righteousness but by his character under temptation.

^b See note on i. 3. This was of course a later occasion.

^c Some particular valley in the neighbourhood.

^d i.e. the vision described in i. 4—28.

^e Shortly before Ezekiel had been day after day sitting among the exiles unable to speak (see note on ver. 15). He is now told to return to his house and remain dumb until Jehovah speaks to him and opens his mouth. He is to comfort himself with the thought that his teaching would have been very largely to those who would not hear. On the physical side of these periods of aphasia, see Introd.. p. 16

But thou, son of man, behold, they ^a shall lay bands 25
upon thee,
And shall bind thee with them,
And thou shalt not go out among them :
And I will make thy tongue cleave to the roof of 26
thy mouth,
That thou shalt be dumb,
And shalt not be to them a reprover :
For they are a rebellious house.
But when I speak with thee, I will open thy mouth ^b, 27
And thou shalt say unto them,
Thus saith the Lord GOD :
He that heareth, let him hear ;
And he that forbeareth, let him forbear :
For they are a rebellious house.

(2) *THREE SYMBOLICAL ACTIONS AND THEIR
EXPLANATION.* iv-v.

A mimic siege of the city. iv. 1-3.

Thou also, son of man, take thee a tile ^c, and lay it 4
before thee, and pourtray upon it a city, even Jeru-
salem : and lay siege against it ^d, and build forts ^e 2
against it, and cast up a mount against it ; set camps
also against it, and plant battering rams against it
round about. And take thou unto thee an iron ¹ pan, 3
and set it for a wall of iron ^f between thee and the
city : and set thy face ^g toward it, and it shall be be-
sieged, and thou shalt lay siege against it. This shall
be a sign to the house of Israel.

¹ Or, flat
plate

The terrors of prolonged exile and famine. iv. 4-17.

Moreover lie thou upon thy left side ^h, 4
And lay the iniquity of the house of Israel upon it :

^a 'They' in Hebrew is frequently used in an impersonal sense ; it means 'thou shalt be bound', &c. ; i. e. constrained and prevented from going out among the exiles, probably by some physical malady. See *Intro.*, p. 16.

^b He is to wait patiently until his power of speech returns.

^c The prophet thus reduced to silence teaches by dumb signs. This symbolic act would appear, however, to have taken place either before Ezekiel retired to his house, or when his forced solitude was over.

^d It is not certain whether these last were to be represented by pictures or by objects such as mounds of earth, pieces of wood, &c., intended to signify symbolically the things in question. The latter seems most probable.

^e Towers manned by archers, and pushed to the walls on wheels or rollers, are here symbolized.

^f This is to be used imaginatively for the defence of the besiegers.

^g The prophet's frown represents the anger of Jehovah against the city.

^h The malady of Ezekiel seems to have reached an acuter stage, probably that form of partial paralysis known as right-sided hemiplegia. See *Intro.*, p. 16.

According to the number of the days that thou shalt lie upon it,

Thou shalt bear their iniquity^a.

- 5 For I have appointed the years of their iniquity to be unto thee a number of days,

Even three hundred and ninety days^b:

So shalt thou bear the iniquity of the house of Israel.

- 6 And again, when thou hast accomplished these,
Thou shalt lie on thy right side,
And shalt bear the iniquity of the house of Judah :
Forty days, each day for a year, have I appointed it unto thee.

- 7 And thou shalt set thy face toward the siege of Jerusalem,

With thine arm uncovered ;

And thou shalt prophesy against it^c.

- 8 And, behold, I lay bands upon thee^d,

And thou shalt not turn thee from one side to another,

Till thou hast accomplished the days of thy siege^e.

- 9 Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make thee bread thereof ; *according to the number of the days that thou shalt lie upon thy side, even three hundred and ninety days, shalt thou eat thereof^f.* And thy meat which thou shalt eat

^a This phrase, according to its Levitical usage, would suggest atoning for, i. e. bearing punishment instead of them. Here it means a symbolical representation of their punishment. Ezekiel symbolically bears the punishment which is to fall on Israel and Judah respectively.

^b i. e. if the text is correct, Ezekiel was to lie 390 days on his left side to represent 390 years of exile on the part of Israel, 40 days on his right, to represent a 40 years' exile of Judah. The latter figure presents no difficulty if we do not expect a prophet to foresee every detail of the future with the accuracy of a historian. For the figure 390 we should evidently read with the LXX, 190. The Exile of Israel, under Tiglath-Pileser, took place in 734 B. C. It was now 592 B. C. (see i. 2). The Exile of Judah, supposing that the period after the destruction of Jerusalem is meant, began in 584 B. C., i. e. 150 years after. In 40 years' time, when Israel would have been in exile 190 years, Ezekiel anticipates the Return of Israel and Judah simultaneously. We have a parallel to this expectation of 40 years in xxix. 11, where see note.

^c Probably by some action of the arm.

^d See note on iii. 25. Here it seems to imply a paralytic seizure. See *Introd.*, p. 16.

^e The siege of Jerusalem was practically eighteen months in duration (2 Kings xxv. 1-3 ; Jer. xxxix. 1, 2).

^f It has been supposed that this symbolism of the food was a distinct act, only combined with the other when the prophecies were written. But such a supposition is not necessary. If Ezekiel understood, as is here supposed, that

shall be by weight, twenty shekels a day ^a: from time to time shalt thou eat it. And thou shalt drink water ¹¹ by measure, the sixth part of an hin: from time to time shalt thou drink. And thou shalt eat it as barley ¹² cakes, and thou shalt bake it in their sight ^b with dung that cometh out of man. And the LORD said, ¹³ Even thus shall the children of Israel eat their bread unclean ^c, among the nations whither I will drive them. Then said I, Ah Lord GOD! behold, my soul ¹⁴ hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there abominable flesh ^d into my mouth. Then he said unto me, See, I have ¹⁵ given thee cow's dung for man's dung, and thou shalt prepare thy bread thereon ^e. Moreover he said unto ¹⁶ me,

Son of man, behold, I will break the staff of bread
in Jerusalem:

And they shall eat bread by weight,

And with carefulness;

And they shall drink water by measure,

And with astonishment:

That they may want bread and water,

17

And be astonished one with another,

And pine away in their iniquity.

*The threefold judgement of pestilence, sword, and
dispersion. v. 1-4.*

And thou, son of man, take thee a sharp sword ^f, as ⁵
a barber's razor shalt thou take it unto thee, and shalt

his condition was symbolical, he may have added this further symbolical lesson. The point lies in the plainness and coarseness of the food and its small quantity.

^a Corn was usually sold by measure, but so scarce would it become in the siege, that it would be sold by weight. Twenty shekels would be about 1 lb.

^b This seems to imply that Ezekiel's acts were intended to be witnessed; but it is hardly likely that any symbolical meaning was attached to them at the time, except possibly by the prophet himself. The dung of animals, mixed with straw, &c., is used as fuel for cooking to this day in the East (see ver. 15). The point of the symbolism is that even this will be unobtainable during the siege.

^c This adds a further thought. In a heathen country and under heathen masters the Jews would be compelled to eat 'unclean' food. See Amos vii. 17; Hos. ix. 3, 4.

^d Refuse meat. See note on Isa. lxx. 4.

^e See note on ver. 12.

^f This symbolical action seems to have belonged to a later period, when Ezekiel had recovered the use of his limbs, even if not, very possibly, of his speech. Cf. Isa. vii. 20.

cause it to pass upon thine head and upon thy beard :
 then take thee balances to weigh, and ¹ divide the ¹ Heb. *dividethem.*
 hair.

- 2 A third part shalt thou burn in the fire ^a in the
 midst of the city, when the days of the siege are
 fulfilled ^b ;

And thou shalt take a third part, and smite with
 the sword round about it ;

And a third part thou shalt scatter to the wind, and
 I will draw out a sword after them ^b.

- 3 And thou shalt take ² thereof a few in number ^c, and ² Heb. *thence.*
 bind them in thy skirts.

- 4 And of these again shalt thou take, and cast them
 into the midst of the fire, and burn them in the
 fire ;

Therefrom shall a fire come forth into all the house
 of Israel ^d.

*Jerusalem had sinned worse than the surrounding
 nations. v. 5-7.*

- 5 Thus saith the Lord GOD :

This ^e is Jerusalem :

I have set her in the midst of the nations,

And countries are round about her ^f.

- 6 And she hath ³ rebelled against my judgements in ^a Or, *changed my
 judgements
 into wicked-
 ness*
 doing wickedness more than the nations,
 And against my statutes more than the
 countries that are round about her :

For they ^g have rejected my judgements,

And as for my statutes, they have not walked in
 them.

^a The symbolical meaning of the fire is explained in ver. 12 as pestilence and famine with reference to the fire of fever.

^b In these two phrases we seem to have the interpretation of the symbol curiously introduced into the symbol itself. The symbol would be pointless if it had taken place when the siege was fulfilled. This obviously refers to the time of the fulfilment of the implied prediction. So again the sword would then be drawn out after the fugitives, which the scattered hairs signified. Cornill regards the second as an interpolation.

^c Even of the few that escaped for awhile it is predicted that most would finally perish. Cf. xii. 16.

^d The probable meaning is that the punishment of Jerusalem will affect the whole nation. Cf. Isa. vi. 13 ; 1 Pet. iv. 17.

^e The model on the tile is perhaps referred to (iv. 1). The belief that Palestine, and Jerusalem especially, was literally the centre of the earth, a memorial of which belief is preserved in the stone in the Greek portion of the Church of the Holy Sepulchre, was based on this verse. Cf. xxxviii. 12.

^f Palestine was on the highway between Babylonia and Egypt.

^g i.e. the inhabitants of Jerusalem.

Therefore thus saith the Lord God : 7

Because ye are turbulent more than the nations
that are round about you,
And have not walked in my statutes,
Neither have kept my judgements,
Neither have done after the ¹ordinances^a of
the nations that are round about you ;

¹ Heb.
judge-
ments.

*Her penalty therefore would be unparalleled in its
severity. v. 8-17.*

Therefore thus saith the Lord God : 8

Behold, I, even I, am against thee ;
And I will execute judgements in the midst of
thee in the sight of the nations^b.
And I will do in thee that which I have not done, 9
And whereunto I will not do any more the like,
Because of all thine abominations.
Therefore the fathers shall eat the sons^c in the 10
midst of thee,
And the sons shall eat their fathers ;
And I will execute judgements in thee,
And the whole remnant of thee will I scatter
unto all the winds.

Wherefore, as I live, saith the Lord God, 11
Surely, because thou hast defiled my sanctuary
with all thy detestable things^d,

And with all thine abominations,
Therefore will I also ²diminish^e thee ;
Neither shall mine eye spare,
And I also will have no pity.
A third part of thee^f shall die with the pesti- 12
lence,
And with famine shall they be consumed in the
midst of thee ;
And a third part shall fall by the sword round
about thee ;

² Or, with-
draw mine
eye that it
shall not
spare
Another
+reading is,
hew thee
down.

^a The Jews had violated the natural laws of God to a greater extent than their heathen neighbours (Jer. ii. 10, 11), but the irony of the prophet must not be pressed too literally. Cf. xxiii. 11.

^b Her chastisement will be as patent as her violation of God's law had been (vv. 5-7).

^c Cf. Lam. iv. 10. The same thing occurred at the siege of Samaria (2 Kings vi. 24-29) and of Jerusalem by Titus (Josephus, *Jewish War*, VI. iii. 4.

^d Cf. ch. viii.

^e The text is probably corrupt. The reading of the Vulgate, Targum, &c. (second margin) is forcible, but it is not necessary to supply the pronoun.

^f See ver. 2, of which this is an explanation.

And a third part I will scatter unto all the winds,
And will draw out a sword after them.

13 Thus shall mine anger be accomplished,
And I will ¹ satisfy my fury ² upon them,
And I will be comforted :

¹ Heb. *bring to rest.*

² Or, *toward*

And they shall know that I the LORD have spoken
in my zeal,

When I have accomplished my fury upon them.

14 Moreover I will make thee a desolation and a
reproach ^a,

Among the nations that are round about thee,
In the sight of all that pass by.

15 So it shall be a reproach and a taunt,
An instruction and an astonishment,
Unto the nations that are round about thee,
When I shall execute judgements in thee

In anger and in fury,
And in furious rebukes :

I the LORD have spoken it :

16 When I shall send upon them ^b the evil arrows ^c
of famine, that are for destruction,
Which I will send to destroy you ;

And I will increase the famine upon you,
And will break your staff of bread ;

17 And I will send upon you famine and evil beasts,
And they shall bereave thee ;

And pestilence and blood shall pass through thee ;
And I will bring the sword upon thee :

I the LORD have spoken it.

(3) *A PROPHECY AGAINST THE HILL
SANCTUARIES.* vi.

The destruction of altars and images with their devotees.
vi. 1-7.

6 And the word of the LORD came unto me, saying,
2 Son of man, set thy face toward the mountains ^d of
Israel,

3 And prophesy ^e unto them, and say, ³ Or, ^{against}
Ye mountains of Israel, hear the word of the Lord
God :

^a The very nations, being astounded at Jehovah's punishment, would reproach and taunt them.

^b Not, of course, the nations, but the Jews. The interchange of pronouns, as here from 'thee' to 'them', and again to 'you' and 'thee', is frequent throughout the prophets.

^c Famine is a judgement shot out from Jehovah's bow.

^d Cf. xxxvi. 1-15, where see note.

Thus saith the Lord GOD to the mountains and to the hills,

¹ Or,
ravines

To the ¹ watercourses and to the valleys ^a :

Behold, I, even I, will bring a sword upon you,
And I will destroy your high places.

And your altars shall become desolate,

4

And your sun-images ^b shall be broken :

And I will cast down your slain men before ^c your
idols.

And I will lay the carcases of the children of Israel ⁵
before their idols ;

And I will scatter your bones round about your
altars.

In all your dwelling places the cities shall be laid ⁶
waste,

And the high places shall be desolate ;

² Or, *bear
their guilt*

That your altars may be laid waste and ² made
desolate,

And your idols may be broken and cease,

And your sun-images may be hewn down,

³ Heb.
blotted out.

And your works may be ³ abolished.

And the slain shall fall in the midst of you,

7

And ye shall know that I am the LORD.

A remnant would be saved in exile. vi. 8-10.

Yet will I leave a remnant,

8

In that ye shall have some that escape the sword
among the nations,

When ye shall be scattered through the countries.

And they that escape of you shall remember me ⁹

Among the nations whither they shall be carried
captives,

† ⁴ Or, ac-
cording to
most of the
ancient ver-
sions, *I have
broken their
&c.*

How that ⁴ I have been broken with ^d their whorish
heart,

Which hath departed from me,

And with their eyes,

Which go a whoring after their idols :

And they shall loathe themselves in their own sight

^a Like the hills, these were often associated with idol-worship. See Hos. iv. 13 ; Deut. xii. 2, 3 ; Isa. lvii. 5-7. It is, however, probable that this at least included the worship of Jehovah. Ezekiel regarded all worship of the local sanctuaries as heathenish.

^b Probably pillars or obelisks on which a figure of the sun was inscribed.

^c So little could their idols help them, that their devotees would be slain in the very act of worship.

^d Perhaps we should read with Cornill, 'When I have broken,' &c. The Hebrew text is evidently corrupt.

For the evils which they have committed in all their abominations.

- 10 And they shall know that I am the LORD :
I have not said in vain that I would do this evil unto them.

The desolation which would follow the destruction of the sanctuaries. vi. 11-14.

- 11 Thus saith the Lord GOD :

Smite with thine hand,
And stamp with thy foot ^a,
And say, Alas !

Because of all the evil abominations of the house of Israel :

For they shall fall by the sword,
By the famine, and by the pestilence.

- 12 He that is far off shall die of the pestilence ;
And he that is near shall fall by the sword ;
And he that remaineth and is ¹ besieged shall die by ¹ Or, *pre-*
the famine : *served*

Thus will I accomplish my fury upon them.

- 13 And ye shall know that I am the LORD ^b,
When their slain men shall be among their idols
round about their altars,
Upon every high hill,
In all the tops of the mountains,
And under every green tree,
And under every thick ² oak ^c, ² Or, *tere-*
The place where they did offer sweet savour to *binih*
all their idols.

- 14 And I will stretch out my hand upon them,
And make the land desolate and waste,

³ From the wilderness toward Diblah ^d, ³ Or, *More*
Throughout all their habitations : *than*

And they shall know that I am the LORD.

^a These are signs of anger against the people. See xxi. 14-17 ; xxv. 6. The prophet mourns for their sins, but looks approvingly at their just punishment.

^b This expression occurs more than sixty times in the book. Cf. the similar expressions frequently occurring in the Code of Holiness (Lev. xviii. 4, 6, 21, 30, &c.). See Introd., p. 13. ^c Cf. Isa. i. 29, 30.

^d We should probably read ' from the wilderness (in the South) to Riblah, a city of Hamath (in the North) ', d and r being almost identical in Hebrew MSS. and constantly interchanged. It was at Riblah that Nebuchadrezzar had his head-quarters at the time of the capture of Jerusalem (2 Kings xxv. 19-21), and there some sixty Jewish officers, &c. were put to death. The expression would mean from one end of the land to the other.

(4) *THE JUDGEMENT WHICH WAS COMING UPON
THE LAND AND ITS INHABITANTS.* vii ^a.

"*The end is come*". vii. 1-12.

Moreover the word of the LORD came unto me, saying, 7
And thou, son of man, 2

Thus saith the Lord GOD unto the land of Israel,
An end: the end is come upon the four corners of
the land.

Now is the end upon thee, 3

And I will send mine anger upon thee,

And will judge thee according to thy ways;

And I will bring upon thee all thine abominations ^b.

And mine eye shall not spare thee, 4

Neither will I have pity:

But I will bring thy ways upon thee,

And thine abominations ^b shall be in the midst of
thee:

And ye shall know that I am the LORD.

Thus saith the Lord GOD: 5

An evil, an only evil ^c;

Behold, it cometh.

An end is come, 6

The end is come,

It awaketh ^d against thee;

Behold, it cometh.

¹ Or, *The
turn* Or,
*The crown-
ing time*

¹ Thy doom ^e is come unto thee, 7

O inhabitant of the land:

The time is come,

The day is near;

A day of tumult, and not *of* joyful shouting ^f,

² Or, *From*

² Upon the mountains.

^a The style of this chapter is unusual. In his eager excitement the Prophet is constantly breaking out into short emphatic and often obscure phrases in the character of a lyric poem, relapsing again into the smoother rhythm of poetic diction, but neither form of utterance is sustained. The order of the earlier part of the chapter is very differently given in the LXX, the effect being to bring the lyric portions together, but this may be the result of editorial revision. See *Introd.*, p. 17.

^b The abominations would have their natural recompense.

^c Heb. 'one evil.' So great and terrible that no other can be compared with it. See note on Nah. i. 9. The clause, however, is omitted in LXX.

^d A play on the word 'end', of which this has the appearance of being an affirmative, as though it were 'He hath made an end upon thee.' Cf. Amos viii. 1, 2.

^e According to Gesenius, the wheel of fate, but see note on ver. 10.

^f The word rendered 'joyful shouting' occurs nowhere else; but it may be a shorter form or a corrupt reading of the word rendered 'shout' in Isa. xvi. 9, 10, where it means the harvest or vintage shout. See note. Cf. Jer. xlviii. 33.

- 8 Now will I shortly pour out my fury upon thee,
And accomplish mine anger against thee,
And will judge thee according to thy ways;
And I will bring upon thee all thine abominations.
- 9 And mine eye shall not spare,
Neither will I have pity:
I will bring upon thee according to thy ways,
And thine abominations shall be in the midst of thee;
And ye shall know that I the LORD do smite.
- 10 Behold, the day,
Behold, it cometh:
¹ Thy doom is gone forth;
The rod hath blossomed ^a,
Pride hath budded.
- 11 Violence is risen up into a rod of wickedness;
² None of them *shall remain*,
Nor of their multitude, nor of their wealth:
Neither shall there be ³ eminency among them.
- 12 The time is come,
The day draweth near:
Let not the buyer rejoice,
Nor the seller mourn ^b:
For wrath is upon all the multitude thereof.
- The comprehensiveness of the doom. vii. 13.*
- 13 For the seller shall not return to that which is sold ^c,
⁴ Although they be yet alive:
For the vision is touching ^d the whole multitude thereof,
⁵ None shall return;
Neither shall any strengthen himself ^e in the iniquity of his life ^e.

¹ See ver. 7.² Or, *Not from them, nor from their multitude, nor from their wealth*³ Or, *waiting for them*⁴ Heb. *Though their life be yet among the living.*⁵ Or, *It shall not turn back*^e Or, *whose life is in his iniquity*

^a The text of 10b, 11 is very obscure, and probably to a large extent corrupt. The word for 'doom' is in Isa. xxviii. 5, 'a crown', and so perhaps here. So Cornill. It seems that the two last clauses of ver. 10 and the first of ver. 11 all refer to the proud prosperity (cf. Jer. l. 31) and violence of the ruling classes, which called down punishment. If so, the rod is the sceptre of rule, not the rod of chastisement. No satisfactory explanation has been given of the rest of ver. 11.

^b In a usual way the buyer rejoices in his purchases which wealth has commanded, the seller mourns the loss which poverty necessitated; but all such feelings are destroyed by the overwhelming calamity. Cf. Isa. xxiv. 2.

^c He would be carried off into exile and not see again the property which he had sold.

^d We should certainly read 'wrath is upon', &c., as in vers. 12, 14.

^e It may mean that no one shall grow strong, since his life is passed in iniquity. The text of this clause is again probably corrupt.

Terror paralyses all attempts at defence. vii. 14-15.

They have blown the trumpet, 14
 And have made all ready ;
 But none goeth to the battle :
 For my wrath is upon all the multitude thereof.
 The sword is without, 15
 And the pestilence and the famine within ^a :
 He that is in the field shall die with the sword ;
 And he that is in the city, famine and pestilence
 shall devour him.

The misery and helplessness of the fugitives. vii. 16-18.

But they that escape of them shall escape, 16
 And shall be on the mountains like doves of the
 valleys,
 All of them mourning,
 Every one in his iniquity ^b.
 All hands shall be feeble, 17
 And all knees shall be weak as water.
 They shall also gird themselves with sackcloth, 18
 And horror shall cover them ;
 And shame shall be upon all faces,
 And baldness upon all their heads ^c.

*Their wealth, polluted by their idolatry, would be
 spoiled and desecrated.* vii. 19-22.

They shall cast their silver in the streets, 19
 And their gold shall be ^d as an unclean thing ;
 Their silver and their gold shall not be able to
 deliver them
 In the day of the wrath of the LORD ;
 They shall not satisfy their souls,
 Neither fill their bowels :
 Because it hath been the stumblingblock of their
 iniquity ^e.
 As for the beauty of his ornament, 20

^a Neither within nor without the city will it be safe.

^b Sin which is felt to be bringing about its own punishment. As doves driven from the ravines fly to the mountains for refuge, so would the Jews thrust from their homes seek shelter elsewhere, moaning like the doves.

^c A common sign of mourning. Cf. Isa. xv. 2, &c.

^d As a routed army throws away everything that hinders flight, so they now detest the wealth which could neither secure them from the enemy nor buy food.

^e A common expression of Ezekiel for an idol. Cf. xiv. 3, 4, 7. This desecration of their wealth is a punishment for the idolatrous use to which it had been put.

¹ He set it in majesty ^a:

But they made the images of their abominations
and their detestable things ² therein:

Therefore have I made it unto them as an unclean
thing ^b.

21 And I will give it into the hands of the strangers
for a prey,

And to the wicked of the earth for a spoil;
And they shall profane it ^c.

22 My face will I turn also from them,
And they shall profane my ³ secret place ^d:
And robbers shall enter into it, and profane it.

¹ Or, *They
turned it to
pride; and
they &c.*

² Or, *thereof*

³ Or, *secret
treasure*

*The fruits of their iniquity would be helpless misery for
all classes alike. vii. 23-27.*

23 Make the chain ^e:

For the land is full of ⁴ bloody crimes ^f,
And the city is full of violence.

24 Wherefore I will bring the worst of the heathen,
And they shall possess their houses:
I will also make the pride of the strong to cease;
And ⁵ their holy places shall be profaned.

25 ⁶ Destruction cometh;
And they shall seek peace,
And there shall be none.

26 Mischief shall come upon mischief,
And rumour shall be upon rumour;
And they shall seek a vision of the prophet;
But the law ^g shall perish from the priest,
And counsel from the ancients.

27 The king shall mourn,
And the prince shall be clothed with desolation,
And the hands of the people of the land shall be
troubled:
I will do unto them after their way,

⁴ Heb.
*judgement
of blood.*

⁵ Or, *they
that sanctify
them*

⁶ Or,
Distress

^a These beautiful things became an occasion for pride (R.V. marg.). The context shews that the reference is to some beautiful images of which they boasted.

^b See note on ver. 19.

^c What had been used in the service of religion (idolatrous or otherwise) would be put to common uses by the enemy.

^d The treasure, whether of the Temple treasury or of the doors, &c., of the Temple. Cf. 2 Kings xviii. 16.

^e The text is certainly corrupt; but no satisfactory emendation has been suggested. The context would seem to require some such words as 'Make a bitter lamentation'.

^f i. e. judicial murder.

^g i. e. the Divine instruction given by the priest, just as oracles concerning the Divine will were delivered by the prophet, and general advice by the aged.

And according to their deserts will I judge them ;
And they shall know that I am the LORD.

II. A PROPHETIC TRANCE, IN WHICH JEHOVAH MANIFESTS TO EZEKIEL THE PRESENT IDOLATRIES AT JERUSALEM AND FORETELLS THE PUNISHMENT OF THE IDOLATERS (595 B.C.). viii-xi.

(1) *EZEKIEL, TRANSPORTED IN SPIRIT TO JERUSALEM, THERE AGAIN BEHOLDS THE GLORY OF GOD.* viii. 1-4.

And it came to pass in the sixth year, in the sixth ⁸
month, in the fifth *day* of the month, as I sat in mine
house, and the elders of Judah sat before me^a, that
the hand^b of the Lord GOD fell there upon me. Then ²
I beheld, and, lo, a likeness as the appearance of fire^c ;
from the appearance of his loins and downward, fire :
and from his loins and upward, as the appearance of
brightness, ¹as the colour of ²amber And he put ³
forth the form of an hand, and took me by a lock of
mine head ; and the spirit lifted me up between the
earth and the heaven, and brought me in the visions
of God^d to Jerusalem, to the door of the gate of the
inner *court* that looketh toward the north^e ; where
was the seat of the image of jealousy^f, which pro-
voketh to jealousy. And, behold, the glory of the ⁴
God of Israel was there, according to the ³appearance
that I saw in the plain^g.

¹ Or, as
amber to
look upon

² See ch. i. 4.

⁸ Or, *vision*

(2) *THE IDOLATROUS CULTS WHICH THE PRO-
PHET SEES IN THE TEMPLE.* viii. 5-16.

(i) *The idol that provoked Jehovah to jealousy.* viii. 5-6.

Then said he unto me, Son of man, lift up thine eyes ⁵
now the way toward the north. So I lifted up mine

^a Presumably they had come, as representatives of the exiles, to seek his
counsel or learn the Divine will.

^b See note on i. 3.

^c This figure is the outward symbol of the spirit of Jehovah, which symbol
the prophet here evidently distinguishes for the purposes of the vision from the
symbolical representation of the God of Israel. Cf. ver. 3, 4.

^d i.e. in a trance in which things unseen were revealed by God. Cf. i. 1.

^e As the prophet has to look northward to see the image of jealousy which,
though north of the gate, is at least very close to it ('in the entry'), he was
probably brought close to the inside of the gate and saw the image through the
doorway. See note on Jer. xx. 2.

^f An image which provoked God to jealousy: perhaps that set up by
Manasseh (2 Kings xxi. 7 ; cf. xvi. 10-16) and removed by Josiah (2 Kings xxiii.
6). It is not known what divinity it represented.

^g i.e. by the river Chebar (i. 1). See note on iii. 22.

eyes the way toward the north, and behold northward of the gate of the altar this image of jealousy in the entry. And he said unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel do commit here,¹ that I should go far¹ off^a from my sanctuary? but² thou shalt again see yet other great abominations.

(ii) *Animal worship.* viii. 7-13.

7 And he brought me to the door of the court; and
8 when I looked, behold a hole in the wall^b. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.
9 And he said unto me, Go in, and see the wicked
10 abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts^c, and all the idols^d of the house
11 of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the elders of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and the odour of the cloud of
12 incense went up. Then said he unto me, Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery^e? for they say, The LORD seeth us not; the
13 LORD hath forsaken the³ earth. He said also unto me, Thou shalt again see yet other great abominations which they do.

¹ Or, to get them far off
² Or, turn thee yet again, and thou shalt see greater abominations
So also in vv. 13, 15.

Or, land†

(iii) *The mourning for Tammuz.* viii. 14-15.

14 Then he brought me to the door of the gate of the LORD's house^f which was toward the north; and behold, there sat the women weeping for Tammuz^g.

^a The subject is not given in the Hebrew text, but the reference is probably to Jehovah. His removal from His sanctuary is a necessary consequence of their idolatry.

^b Probably the wall between the inner and outer courts. In this there appears a secret chamber which the prophet can only enter by breaking down the wall. The situation is obviously to some extent imaginary. The object of secrecy was, according to Ezekiel, to escape the notice of Jehovah (ver. 12).

^c The representation of animals seems to point to an Egyptian cult, the introduction of which would be a natural concomitant of the pro-Egyptian and anti-Babylonian tendencies of the reign of Zedekiah.

^d Such objects as were generally represented by idols.

^e i.e. chambers decorated with figures.

^f This may either be the outside gate of the inner court (women were not allowed inside it) or of the whole block of temple buildings.

^g The sun-god of early Babylonian mythology, whose death was celebrated every winter by ceremonies of wailing. The youthful summer-sun was slain by

Then said he unto me, Hast thou seen *this*, O son of 15
man? thou shalt again see yet greater abominations
than these.

(iv) *Sun-worship.* viii. 16.

And he brought me into the inner court of the LORD's 16
house, and behold, at the door of the temple of the
LORD, between the porch and the altar, were about
five and twenty men, with their backs toward the
temple of the LORD^a, and their faces toward the
east; and they worshipped the sun toward the east.

(3) *THESE IDOLATRIES FURTHER AGGRAVATED
BY WICKED VIOLENCE.* viii. 17.

Then he said unto me, 17
Hast thou seen *this*, O son of man?
Is it a light thing to the house of Judah
That they commit the abominations which they
commit here?
For they have filled the land with violence,
And have turned again^b to provoke me to anger:
And, lo, they put the branch to their nose^c.

(4) *THE PUNISHMENT WHICH JEHOVAH WOULD
BRING UPON JUDAH FOR ALL THESE ABOMI-
NATIONS.* viii. 18—x. 7.

The outpouring of Divine vengeance. viii. 18.

Therefore will I also deal in fury: 18
Mine eye shall not spare,
Neither will I have pity:

the 'boar's tusk', i.e. by the cold blast of the north winds of winter, and therefore it is 'towards the north' that the women are weeping. The myth connected with Tammuz and the goddess Ishtar passed at an early date into Phoenicia and thence into Greece, giving rise to the story of Adonis and Aphrodite. June was regarded by the Semites as 'the month of Tammuz'. It was then that, as Milton writes, his

'Annual wound to Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day;
While smooth Adonis from his native rock
Rar purple to the sea, supposed with blood
Of Tammuz yearly wounded.' *Par. Lost*, I.

^a The worship of the sun necessitated their turning their backs upon Jehovah. The entrance of the temple was towards the east, the sanctuary towards the west.

^b i.e. committed more and more crimes.

^c Usually explained as a reference to some idolatrous practice, perhaps similar to that of the Magians and Persians, who held 'a bundle of fine tamarisk boughs' to their mouth that their breath might not contaminate the sun (Strabo, see Hastings's *D.B.* iv. 989). But the context seems to require some even more outrageous violation of moral order. The variations of the versions make it probable that the text is corrupt. Prof. Toy (*Encycl. Bibl.*, 1463) reads, 'they are a stench to my nostrils.'

And though they cry in mine ears with a loud voice,
Yet will I not hear them.

*Jehovah summons the messengers of judgement and
vengeance. ix. 1-2.*

9 Then he cried in mine ears with a loud voice, saying,

¹ Cause ye them that have charge over ^a the city to ¹ Or, *Draw*
draw near, ^{ye near that}
^{Esq.}

Every man with his destroying weapon in his
hand.

2 And behold, six men came from the way of the upper
gate, which lieth toward the north ^b, every man with
his ² slaughter weapon in his hand; and one man in ² Or, *battle*
the midst of them clothed in linen, with a writer's ^{axe}
inkhorn ^c ³ by his side. And they went in, and stood ³ Heb, *upon*
beside the brasen altar ^d. ^{his loins.}†

All but those who abominated idols are to be destroyed.
ix. 3-7.

3 And the glory of the God of Israel was gone up from
the cherub ^e, whereupon it was, to the threshold of
the house ^f: and he called to the man clothed in
linen, which had the writer's inkhorn ³ by his side.

4 And the LORD said unto him, Go through the midst
of the city, through the midst of Jerusalem, and set
a mark ^g upon the foreheads of the men that sigh and
that cry for all the abominations that be done in the
5 midst thereof. And to the others he said in mine
hearing, Go ye through the city after him, and smite:

^a i.e. as the avengers of. Those who visit the city to carry out the sentences
of God's wrath.

^b i.e. the gate where Ezekiel had at first stood.

^c i.e. a case of pens and ink fastened to a belt, such as the Bedâwin carry
to-day.

^d i.e. the altar of burnt sacrifice (1 Kings viii. 64; 2 Kings xvi. 10), as distinct
from the altar of incense which was within the sanctuary.

^e The name 'cherub' here first occurs, though the 'living creatures' described
in ch. 1 are identified with them in x. 20. The word is believed to be of
Assyrian origin. See note on i. 5. The use of the singular here and in x. 4 is
perhaps to be explained by the fact that Ezekiel, describing exactly what he
sees, is speaking of the cherub which fronts him, over which the glory of
God passes.

^f i.e. by the entrance to the Temple proper.

^g Heb. *Tau*, i.e. T, the last letter of the Hebrew alphabet, found in ancient
inscriptions like a Greek or a St. Andrew's Cross, probably intended to symbolize
ownership, like the branding of slaves. Cf. Rev. vii. 1-8, which is evidently
based on this passage. We might also compare the practice of the modern
Bedâwin of having tattooed on them select passages of the Koran, which is
perhaps a survival of the custom of bearing a mark on the person to indicate
devotion to a special deity. See note on Isa. xlv. 5.

let not your eye spare, neither have ye pity: slay⁶
¹ utterly the old man, the young man and the maiden,
¹ Heb. *to destruction.* and little children and women: but come not near
 any man upon whom is the mark; and begin at my
^{†2} Or, *elders* sanctuary^a. Then they began at the ² ancient men^b
 which were before the house. And he said unto⁷
 them, Defile the house, and fill the courts with the
 slain: go ye forth. And they went forth, and smote
 in the city.

The prophet intercedes in vain. ix. 8-11.

And it came to pass, while they were smiting, and I⁸
 was left^c, that I fell upon my face, and cried, and
 said, Ah Lord GOD! wilt thou destroy all the residue^d
 of Israel in thy pouring out of thy fury upon Jeru-
 salem? Then said he unto me,

The iniquity of the house of Israel and Judah is
 exceeding great,

And the land is full of blood,

³ Or, *per-
verseness*

And the city full of ³ wresting of judgement:

^{†4} Or, *land*

For they say, The LORD hath forsaken the ⁴ earth,
 And the LORD seeth not.

And as for me also,

10

Mine eye shall not spare,

Neither will I have pity,

But I will bring their way upon their head.

And behold, the man clothed in linen, which had the ¹¹
 inkhorn by his side^e, reported the matter, saying, I
 have done as thou hast commanded me.

Burning coals are to be scattered over the doomed city.

x. 1-7.

Then I looked, and behold, in the firmament^f that¹⁰
 was over the head of the cherubim, there appeared
 above them as it were a sapphire stone, as the appear-
 ance of the likeness of a throne. And he^g spake²

^a Cf. 1 Pet. iv. 17.

^b i.e. the men described in viii. 15, 16 as the worst sinners.

^c He had just seen the Temple courts thronged with idolatrous worshippers; now it is a city of the dying and he is left alone in its midst, full of consternation. Cf. xi. 13-14.

^d This can hardly refer to the exiles in Babylon, to whom Jehovah's answer would not apply, but those still left at Jerusalem. It seemed as though they were going to be utterly exterminated.

^e See note and margin on ver. 2.

^f See i. 22, 23. There is a change in the vision. Once more he sees or realizes the 'glory of the LORD', seated on the throne above the firmament that rested on the heads of the cherubim. But perhaps this verse should be regarded as parenthetical.

^g i.e. Jehovah.

unto the man clothed in linen, and said, Go in between the whirling *wheels*, even under the cherub ^a, and fill both thine hands with coals of fire from between the cherubim, and ¹ scatter them over the ¹ Or, city. And he went in in my sight. Now the cherubim ^{sprinkle} stood on the right side of the house ^b, when the man went in; and the cloud filled the inner court. And the glory of the LORD mounted up from the cherub ^a, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory ^c. And the sound of the wings of the cherubim ^d was heard even to the outer court, as the voice ^e of ² God Almighty ^f ² Heb. *El Shaddai*. when he speaketh. And it came to pass, when he commanded ^g the man clothed in linen, saying, Take fire from between the whirling *wheels*, from between the cherubim, that he went in, and stood beside a wheel. And the cherub ^h stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took *thereof*, and put it into the hands of him that was clothed in linen, who took it and went out.

*

*

*

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^a See note on ix. 3.

^b i.e. within the court on the south side of the Temple itself, the point of view being that of one looking from within the sanctuary eastward. See xlvii. 1.

^c As the Divine glory moves to over the threshold, the Temple is filled with the brightness of His presence. The prophet does not conceive of Jehovah as Himself confined within the limits of an earthly building.

^d Some movement on the part of the cherubim and their chariot, not otherwise explained, is here implied. Jehovah returns to the chariot in ver. 18.

^e See note on i. 24.

^f This phrase, which is characteristic of the Priestly Code (see Gen. xvii. 1; Exod. vi. 3), is here used for the first time. Earlier writers not unfrequently use the word 'Almighty' by itself as the Name of God.

^g Ezekiel here goes back again to what is described in ver. 2.

^h See note on ix. 3. The prophet sees the cherub nearest to him putting his hand into the fire, taking out a coal, and giving it to the man. There is perhaps no intended symbolism in this realistic detail.

(5) *A FULL DESCRIPTION OF THE CHERUBIM
AND THE CELESTIAL CHARIOT*^a (cf. i. 4-28).
x. 8-17.

And^b there appeared in the cherubim the form of 8
a man's hand under their wings^c. And I looked, 9
and behold, four wheels beside the cherubim, one
wheel beside one cherub, and another wheel beside
another cherub: and the appearance of the wheels

¹ See ch. i. 4. was ¹ as the colour of a ² beryl stone. And as for 10

² Or, *stone of Tarshish* their appearance, they four had one likeness, as if

³ Heb. *in the midst of.* a wheel had been ³ within a wheel. When they went, 11

⁴ Or, *to-wards* they went ⁴ upon their four sides: they turned not as

they went, but to the place whither the head looked

they followed it; they turned not as they went. And 12

their whole body^d, and their backs, and their hands,

and their wings, and the wheels, were full of eyes

round about, *even* the wheels that they four had. As 13

for the wheels, they were called in my hearing, the

whirling *wheels*^e. And every one had four faces: the 14

first face was the face of the cherub^f, and the second

face was the face of a man, and the third the face of

a lion, and the fourth the face of an eagle. And the 15

^a This description of the cherubim appears to be on the whole a later recension of i. 8-21. It may have got into the text as a reviser's gloss, to avoid the necessity of turning back to the earlier passage. It certainly breaks the context and contains awkward repetitions. Verse 8 is very singular after verse 7, where the hand is already assumed. Again, verse 22 shews that Ezekiel himself did not think it necessary to describe the faces of the cherubim in detail. Throughout the section the technical word 'cherubim' (ix. 3) is substituted for the more vague word 'living creatures'. In some cases it probably presents a better text; e.g. verse 9 is much clearer than i. 15. See also notes on verses 12 and 13.

^b Cf. i. 8.

^c Cf. i. 15-17.

^d Cf. i. 18. Here the cherubim in all their parts and not the wheels only are full of eyes. Possibly this statement may have dropped out of the earlier passage, where the text is probably corrupt.

^e This verse is not found in ch. i, but is a realistic touch characteristic of Ezekiel. Probably he merely meant to say that though he uses in his description the more common word for wheel, a more unusual word was that by which he heard them spoken of in his vision. The interpretation of R.V. is very doubtful, because the use of the word is not confined to a wheel actually in motion. See Eccles. xii. 6; Dan. vii. 9. There may possibly, however, be some allusion to the secondary sense of the word as a 'whirlwind', the cherubim being closely connected with the storm-cloud. (See note on i. 5.)

^f Cf. i. 10. The description here begins with the left side, going round by the front and the right to the back. It will be seen that the cherub takes the place of the ox in the earlier description. The prophet or reviser regards the ox-face as that naturally belonging to this ox-like being. The variation is important as going far to establish the connexion between the cherubim and the winged bulls of Assyria. See *Introd.*, p. 17.

cherubim mounted up: this^a is the living creature
 16 that I saw by the river Chebar. And when the
 cherubim went^b, the wheels went beside them: and
 when the cherubim lifted up their wings to mount up
 from the earth, the wheels also turned not from beside
 17 them. When they stood, these stood; and when
 they mounted up, these mounted up with them: for
 the spirit¹ of the living creature was in them.

¹ Or, of life
 See ch. i. 21

* * * *

(6) *WHAT TAKES PLACE IN VISION AT THE
 EAST GATE OF THE TEMPLE.* x. 18—xi. 21.

*The celestial chariot bearing "the glory of the LORD"
 moves to the east gate.* x. 18—19.

18 And^c the glory of the LORD went forth from over the
 threshold of the house, and stood over the cherubim.
 19 And the cherubim lifted up their wings, and mounted
 up from the earth in my sight when they went forth,
 and the wheels² beside them: and they stood at the² Or, over
 door of the east gate of the LORD's house; and the^{against}
 glory of the God of Israel was over them above.

A brief description of the cherubim^d. x. 20—22.

20 This is the living creature that I saw under the God
 of Israel by the river Chebar; and I knew that they
 21 were cherubim. Every one had four faces apiece,
 and every one four wings; and the likeness of the
 22 hands of a man was under their wings. And as for
 the likeness of their faces, they were the faces which
 I saw by the river Chebar, their appearances and
 themselves; they went every one straight forward.

The wicked counsel of the princes. xi. 1—3.

11 Moreover the spirit lifted me up, and brought me
 unto the east gate of the LORD's house, which looketh
 eastward: and behold, at the door of the gate five and
 twenty men; and I saw in the midst of them Jaazaniah
 the son of Azzur, and Pelatiah the son of Benaiah^e,
 2 princes of the people. And he said unto me, Son of

^a 15b is evidently an interpolation, added probably when this section had become part of the text of ch. x. It breaks the connexion between 15a and 16.

^b Cf. i. 21.

^c The narrative is now continued from verse 7. See note on the previous section, x. 8—17.

^d These verses are again parenthetical and, after vers. 8—17, redundant, but natural enough if that section is omitted. Ezekiel is content to mention only a few striking points, for the rest referring his reader to the earlier vision of ch. 1. See also note on x. 8—17. ^e Neither of these men is otherwise known.

man, these are the men that devise iniquity, and that
 †¹ Or, *Is not* give wicked counsel in this city: which say, ¹ *The* 3
 the time
 near &c.?² *time* is not near to build houses^a: this *city* is the
 caldron, and we be the flesh^b.

Ezekiel refutes their counsel and foretells the exile.

xi. 4-12.

Therefore prophesy against them, prophesy, O son of 4
 man. And the spirit of the LORD fell upon me, and 5
 he said unto me, Speak,
 Thus saith the LORD:

Thus have ye said, O house of Israel;
 For I know the things that come into your mind.
 Ye have multiplied your slain in this city, 6
 And ye have filled the streets thereof with the slain^c.

Therefore thus saith the Lord God: 7
 Your slain whom ye have laid in the midst of it,
 They are the flesh,
 And this *city* is the caldron^d:

² Another
 reading is,
I will bring
you.

But ² ye shall be brought forth out of the midst of it.
 Ye have feared the sword; 8
 And I will bring the sword upon you,

Saith the Lord God.

And I will bring you forth out of the midst thereof, 9
 And deliver you into the hands of strangers,
 And will execute judgements among you.

Ye shall fall by the sword; 10
 I will judge you in the border of Israel;
 And ye shall know that I am the LORD.

This *city*^e shall not be your caldron, 11
 Neither shall ye be the flesh in the midst thereof;
 I will judge you in the border of Israel;

^a A very obscure phrase. Probably the words mean that the time is coming shortly when they will enjoy full peace and security. Cf. Isa. lxxv. 21; Jer. xxix. 5. This does not imply, any more than the last phrase of the verse, that the city was actually being besieged. These princes probably belonged to those who hoped by the Egyptians to rid themselves of the vassalage to Babylon.

^b The city is strong enough to protect us in case of a siege, as a pan protects flesh from being consumed in the fire.

^c Those judicially slain, whether from political or personal motives.

^d The slain, who lay securely buried in the city, would be better off than the survivors, especially those who directed this movement. They would be as flesh taken out of the caldron to be consumed on the borders of this country (ver. 10). See 2 Kings xxv. 18-21; Jer. lii. 24-27.

^e Verses 11-12 are not in LXX and are almost certainly a late gloss, giving a different reason, taken from verse 20, for the punishment. See note on ver. 14.

- 12 And ye shall know that I am the LORD :
 For ye have not walked in my statutes,
 Neither have ye executed my judgements,
 But have done after the ¹ordinances of the nations ¹ Heb.
 that are round about you. *judgements.*

The sudden death of Pelatiah and its effect on Ezekiel.

xi. 13.

- 13 And it came to pass, when I prophesied ^a, that Pelatiah
 the son of Benaiah died. Then fell I down upon my
 face, and cried with a loud voice, and said,
 Ah Lord GOD ^b !
 Wilt thou make a full end of the remnant of Israel ?

*Ezekiel is comforted concerning the Babylonian exiles,
 and their restoration is promised. xi. 14-21.*

- 14 And the word of the LORD came unto me, saying ^c,
 15 Son of man, thy brethren, even thy brethren, the men
 of thy ² kindred, and all the house of Israel, all of ² Heb. *re-*
 them, *are they* unto whom the inhabitants of Jerusalem *See Lev.*
 have said, *xxv. 25, & c.*

Get you far from the LORD ;

Unto us is this land given for a possession ^d :

- 16 Therefore say, Thus saith the Lord GOD :
 Whereas I have removed them far off among the
 nations,
 And whereas I have scattered them among the
 countries,

³ Yet will I be to them a sanctuary ^e for a little while ³ Or, *Yet*
 In the countries where they are come. *have I been*
Or, And
have been

^a We are evidently intended to understand that Ezekiel immediately carried out (in the vision) his instructions by prophesying, and while doing so Pelatiah fell down dead. The question whether in fact Pelatiah died is one which cannot be determined affirmatively, unless we are to suppose that in all cases Ezekiel employs the visions as a literary device. In any case we have to face the difficulty that whereas Ezekiel prophesied in Babylon, Pelatiah died, if he did really die, at Jerusalem, and not in Ezekiel's presence while the latter was prophesying, as the language literally implies. ^b See ix. 8.

^c This prophecy has probably been inserted here as forming a suitable answer to Ezekiel's question (ver. 13); but it is evidently intended as an answer to a different question, and to shew that the exiles in Babylonia had a better fate in store for them than their scornors in Jerusalem.

^d These who had been left in Jerusalem, though inferior to those carried away (2 Kings xxiv. 14), were full of arrogance, and claimed of Divine right the offices and estates of the exiles.

^e They despised the exiles because they were far removed from the Temple, and therefore from Jehovah's presence. Ezekiel's answer is that Jehovah's presence even in exile was itself a Temple for the short time that it would be

Therefore say, Thus saith the Lord GOD : 17
 I will gather you from the peoples,
 And assemble you out of the countries where ye
 have been scattered,
 And I will give you the land of Israel.
 And they shall come thither, 18
 And they shall take away all the detestable things
 thereof^a
 And all the abominations^a thereof from thence.
 And I will give them one heart^b, 19
 And I will put a new spirit within you ;
 And I will take the stony heart out of their flesh,
 And will give them an heart of flesh :
 That they may walk in my statutes,
 And keep mine ordinances, 20
 And do them :
 And they shall be my people,
 And I will be their God.
 But as for them whose heart walketh after the heart 21
 of their detestable things and their abominations,
 I will bring their way upon their own heads,
 Saith the Lord God.

(7) *THE END OF THE VISION.* xi. 22-25.

*'The glory of God' departs upon His chariot and
 stands upon the Mount of Olives^c.* xi. 22-23.

Then did the cherubim lift up their wings, and the 22
 wheels were ¹ beside them ; and the glory of the God
 of Israel was over them above. And the glory of the 23
 LORD went up from the midst of the city, and stood
 upon the mountain^d which is on the east side of the
 city.

*Ezekiel returns in spirit to Chaldæa and narrates his
 vision to the exiles.* xi. 24-25.

And the spirit lifted me up, and brought me in the 24
 vision by the spirit of God into Chaldea, to them of

necessary. According to the Targum, here is the germ of the synagogue, the inception of which can probably be traced to the exile.

^a i.e. their idols.

^b Cf. xviii. 31 ; xxxvi. 25-27.

^c The 'glory of the LORD', which had come to reveal His purpose to the prophet (viii. 4), departs because that work is over. Some commentators have seen a further intention in the thought that Jehovah is leaving the city to its fate.

^d i.e. the Mount of Olives. Cf. Zech. xiv. 4 ; Luke xxi. 37 ; xxiv. 50, 51.

the captivity ^a. So the vision that I had seen went
 25 up from me. Then I spake unto them of the captivity
 all the things that the LORD had shewed me.

III. THE EXILE IS CERTAIN IN SPITE OF LYING PROPHECIES OF PEACE. xii-xiii.

(1) *A SYMBOLICAL ACTION SIGNIFYING THE
 FLIGHT FROM THE SIEGE OF JERUSALEM^b.*
 xii. 1-16.

12 The word of the LORD also came unto me, saying,

2 Son of man,

Thou dwellest in the midst of the rebellious house ^c,

Which have eyes to see,

And see not,

Which have ears to hear,

And hear not ;

For they are a rebellious house.

3 Therefore, thou son of man, prepare thee stuff for

¹ removing ^d, and remove ^e by day in their sight ; and ¹ Or, *exile* †

thou shalt remove ^e from thy place to another place
 in their sight :

It may be they will ² consider,

Though they be a rebellious house.

² Or, *per-
 ceive that
 they are* †

4 And thou shalt bring forth thy stuff by day in their

sight, as stuff for ¹ removing : and thou shalt go forth

thyself at even in their sight, as when men go forth

5 into exile. Dig ^f thou through the wall in their sight,

6 and carry out thereby. In their sight shalt thou bear

it upon thy shoulder, and carry it forth in the dark ;

thou shalt cover thy face, that thou see not the

ground ^g : for I have set thee for a sign unto the house

7 of Israel. And I did so as I was commanded : I

brought forth my stuff by day, as stuff for removing,

^a See viii. 1.

^b Cf. 2 Kings xxv. 4-7.

^c The exiles, because of their unbelief, are identified with the inhabitants of Jerusalem, against whom this prophecy is mainly directed.

^d The question has again been raised whether this was a symbolical action performed, or merely a curiously roundabout way of uttering a parable. The best answer seems to be that certain definite actions were performed (see ver. 9) to represent what is actually described. If Ezekiel could make a tile represent the city and an iron plate a wall, and put round it model mounds and battering rams (iv. 1-3), he could easily have contrived what were intended to represent the things here described.

^e Rather 'go into exile'. What was probably the walking of a few steps from Ezekiel's house was to signify the flight from Jerusalem to a distant country. Ver. 3 describes generally what is detailed in verses 4-6.

^f Cf. Job xxiv. 16 ; Mat. vi. 19, R.V. marg.

^g Better 'the land'. See note on ver. 13.

and in the even I digged through the wall with mine hand ; I brought it forth in the dark, and bare it upon my shoulder in their sight. And in the morning came ⁸ the word of the LORD unto me, saying, Son of man, ⁹ hath not the house of Israel, the rebellious house, said unto thee, What doest thou ? Say thou unto them, ¹⁰ Thus saith the Lord GOD :

† ¹ Or, *oracle*

² Or, *that are among them*

This ¹ burden *concerneth* the prince in Jerusalem, And all the house of Israel ² among whom they are.

Say, I am your sign :

11

Like as I have done,

So shall it be done unto them :

They shall go into exile, into captivity.

And the prince that is among them shall bear upon ¹² his shoulder in the dark,

And shall go forth :

They shall dig through the wall to carry out thereby :

He shall cover his face, because he shall not see the ³ ground with his eyes.

† ³ Or, *land*

My net also will I spread upon him ^a,

13

And he shall be taken in my snare :

And I will bring him to Babylon

To the land of the Chaldeans ;

Yet shall he not see it ^b, though he shall die there.

And I will scatter toward every wind

14

All that are round about him to help him,

And all his bands ;

And I will draw out the sword after them.

And they shall know that I am the LORD,

15

When I shall disperse them among the nations,

And scatter them through the countries.

But I will leave a few ^c men of them from the ¹⁶ sword,

From the famine, and from the pestilence ;

That they may declare all their abominations ^d

^a His attempted flight is useless. See 2 Kings xxv. 5.

^b There is a probable allusion to the blinding of Zedekiah at Riblah (2 Kings xxv. 7). It is possible that this clause as well as the last clauses of verses 6 and 12 were added when the prophecy was written, and the prophet's words seemed more literally fulfilled than he had anticipated. The last clause is more literally translated, 'and he shall die there.' It should be borne in mind that the covering of the face most naturally refers to Zedekiah's condition at his flight from Jerusalem, whereas his eyes were put out at Riblah. The words may have originally meant merely that he would disguise himself.

^c This explains the symbolism of v. 3.

^d Make known the real character of their idolatry and its consequences.

Among the nations whither they come ;
And they shall know that I am the LORD.

(2) *A SYMBOLICAL ACTION SHEWING THE HORRORS OF FAMINE DURING THE SIEGE.* xii. 17-20.

17 Moreover the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking ^a,
And drink thy water with trembling and with carefulness ^b ;

19 And say unto the people of the land,

Thus saith the Lord GOD

Concerning the inhabitants of Jerusalem,

And the land of Israel :

They shall eat their bread with carefulness,

And drink their water with astonishment ^c,

That her land may be desolate from ¹all that is ¹Heb
therein, ^{the fulness thereof.}

Because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste,

And the land shall be a desolation ;

And ye shall know that I am the LORD.

(3) *THE POPULAR DISTRUST OF PROPHETIC VISION.* xii. 21-28.

Visions declared long ago were still unfulfilled.

xii. 21-25.

21 And the word of the LORD came unto me, saying,

22 Son of man, what is this proverb ^d that ye have in
the land of Israel, saying,

The days are prolonged, and every vision faileth ?

23 Tell them therefore, Thus saith the Lord GOD :

I will make this proverb to cease,

And they shall no more use it as a proverb in Israel ;

But say unto them,

The days are at hand,

And the ²effect ^e of every vision.

² Heb.
word.†

^a To say with Davidson that 'it is obvious that this symbol could not have been actually performed' is to underrate the histrionic faculty of the prophet. But it is quite possible that even here a physical symptom of the prophet is symbolically interpreted. See *Intro.*, p. 16.

^b The scanty meal would be a constant reminder of the increasing horrors in store for them.

^c A horror approaching desperation.

^d Ezekiel seems fond of criticising popular proverbs. Cf. xi. 3 ; xii. 22 ; xviii. 2 ; xx. 32.

^e The Divine revelation of judgement implied in all these visions would be fulfilled immediately.

For there shall be no more any vain vision nor ²⁴
flattering divination ^a

Within the house of Israel.

For I am the LORD ;

25

I will speak,

And the word that I shall speak shall be performed ;

It shall be no more deferred :

For in your days, O rebellious house, will I speak
the word,

And will perform it,

Saith the Lord God.

Visions might be fulfilled at some distant future.

xii. 26-28.

Again the word of the LORD came to me, saying, ²⁶

Son of man, behold, they of the house of Israel say, ²⁷

The vision that he seeth is for many days to come ^b,

And he prophesieth of times that are far off.

Therefore say unto them, Thus saith the Lord God : ²⁸

There shall none of my words be deferred any more,

But the word which I shall speak shall be per-
formed,

Saith the Lord God.

(4) *THE PROPHETS AND PROPHETESSES, WHO
UTTERED FLATTERING LIES, EXPOSED AND
CONDEMNED.* xiii.

*They are utterly selfish and useless, and must be turned
out root and branch.* xiii. 1-9.

And the word of the LORD came unto me, saying, ¹³

Son of man, prophesy against the prophets of Israel ²
that prophesy,

And say thou unto them that prophesy out of their
own heart ^c,

Hear ye the word of the LORD ;

Thus saith the Lord God : ³
Woe unto the foolish prophets, that follow their own
spirit, ¹ and have seen nothing !

[†] ¹ Or, and
things which
they have
not seen

^a In reference to the flattering pronouncements of the false prophets. Cf. xiii. 10 ff.

^b This second objection, while it concedes the possibility of Ezekiel's prophecies being fulfilled, is a flat denial of the answer given in the last paragraph. The event, however, would shew that God was right.

^c Their prophecies were dictated by sheer selfishness. They said smooth things in order to be popular, and were utterly useless to remedy the evils of the time. See Davidson (*in loco*). These false prophets were found both in Jerusalem (Jer. v. 31 ; xiv. 13 ; xxiii. 16 ; xxviii. 2-4) and among the exiles (Jer. xxix. 8, 9, 21).

- 4 O Israel, thy prophets have been like foxes ^a in the waste places.
- 5 Ye ^b have not gone up into the ¹ gaps,
Neither made up the fence for the house of Israel, ¹ Or, *breaches* †
To stand in the battle in the day of the LORD ^c.
- 6 They have seen vanity and lying divination,
That say, The LORD saith;
And the LORD hath not sent them:
And they ² have made men to hope that the word ² Or, *have hoped*
should be confirmed.
- 7 Have ye not seen a vain vision,
And have ye not spoken a lying divination,
Whereas ye say, The LORD saith;
Albeit I have not spoken?
- 8 Therefore thus saith the Lord GOD:
Because ye have spoken vanity, and seen ^d lies,
Therefore, behold, I am against you,
Saith the Lord GOD.
- 9 And mine hand shall be against the prophets that
see vanity, and that divine lies:
They shall not be in the ³ council ^e of my people, ³ Or, *secret*
Neither shall they be written in the ⁴ writing of the ⁴ Or, *register* †
house of Israel,
Neither shall they enter into the land of Israel;
And ye shall know that I am the Lord GOD.

*By the figure of the wall built with 'untempered mortar'
Ezekiel describes the complete failure of their work.*
xiii. 10-16.

- 10 Because, even because they have seduced my people,
Saying, Peace; and there is no peace;
And when one buildeth up ⁵ a wall,
Behold, they daub it with untempered mortar ^f: ⁵ Or, *a slight wall*

^a Which cannot restore the ruins, but only make them worse.

^b i.e. the false prophets. The change of persons in this verse and in ver. 6 is after a manner frequent in the prophetic books.

^c Though mainly figurative, referring to Jehovah's battle against moral evil, some political reference to the danger of invading enemies is certainly included. The true way of defending Israel against her enemies was to preach repentance, and then the fight on Israel's behalf would become the LORD's battle. As it was, God was fighting against her.

^d The technical word for prophetic vision.

^e Better, perhaps, 'counsel', a word used of the familiar intercourse of friends, as in Ps. lv. 14. In any case a climax is intended. They were to lose their present influential position. They were to lose the privilege of Israelites. They were to be forbidden all entry to the land, such as foreigners enjoyed.

^f Mortar was used, as not infrequently in Anglo-Saxon architecture, to cover the walls and give greater strength and support. But the clay used for the purpose was apt to crack unless it was given consistency by treading and

Say unto them which daub it with untempered ¹¹
mortar,

That it shall fall :

There shall be an overflowing shower ;

And ye, O great hailstones, shall fall ;

And a stormy wind shall rend it.

Lo, when the wall is fallen, 12

Shall it not be said unto you,

Where is the daubing wherewith ye have daubed it ?

Therefore thus saith the Lord GOD ; 13

I will even rend it with a stormy wind in my fury ;

And there shall be an overflowing shower in mine
anger,

And great hailstones in fury to consume it.

So will I break down the wall that ye have daubed ¹⁴
with untempered *mortar,*

And bring it down to the ground,

So that the foundation thereof shall be discovered :

And it shall fall,

And ye shall be consumed in the midst thereof ;

And ye shall know that I am the LORD.

Thus will I accomplish my fury upon the wall, 15

And upon them that have daubed it with un-
tempered *mortar* ;

And I will say unto you, The wall is no more,

Neither they that daubed it ;

To wit, the prophets of Israel which prophesy con- ¹⁶
cerning Jerusalem,

And which see visions of peace for her,

And there is no peace,

Saith the Lord GOD.

*The covetous female diviners only sadden the righteous
and strengthen the wicked. xiii. 17-23.*

And thou, son of man, set thy face against the ¹⁷
daughters of thy people,

Which prophesy out of their own heart ;

And prophesy thou against them, and say, 18

Thus saith the Lord GOD :

Woe to the women that sew pillows ^a upon all

¹ elbows,

¹ Heb. *joints
of the hands.*

mixing with water. See Nah. iii. 14. The feeble policy of these would-be advisers of the people would prove no defence against the outpouring of God's wrath.

^a Rather, bands or fillets, which were tied on to the joints of the hands and together with kerchiefs used for purposes of divination, or as amulets.

And make kerchiefs^a for the head of *persons of every stature* to hunt souls!

¹ Will ye hunt the souls of my people,
And save souls alive² for yourselves^b?

¹ Or, *Ye hunt... and ye save &c.*

19 And ye have profaned me among my people for² handfuls of barley^c and for pieces of bread,
To slay the souls that should not die,
And to save the souls alive that should not live,
By your lying to my people that hearken unto lies.

² Or, *that are yours*

20 Wherefore thus saith the Lord God:

Behold, I am against your pillows,

³ Wherewith ye there hunt the souls⁴ to make *them* fly,³ Or, *Where ye hunt*

And I will tear them from your arms;

And I will let the souls go,

⁴ Or, *as birds*

Even the souls that ye hunt⁴ to make *them* fly.

21 Your kerchiefs also will I tear,
And deliver my people out of your hand,
And they shall be no more in your hand to be hunted;

And ye shall know that I am the LORD.

22 Because with lies ye have grieved the heart of the righteous,

Whom I have not made sad;

And strengthened the hands of the wicked,

That he should not return from his wicked way,

⁵ And be saved alive:

⁵ Or, *By promising him life*

23 Therefore ye shall no more see vanity,

Nor divine divinations:

And I will deliver my people out of your hand;

And ye shall know that I am the LORD.

IV. THE PUNISHMENT OF JUDAH'S IDOLATRY. xiv—xvi.

(1) *EZEKIEL'S ANSWER TO A DEPUTATION
OF IDOLATERS.* xiv.

*Inquiry of God was in vain unless idolatry was
abandoned.* xiv. I—II.

14 Then came certain of the elders of Israel unto me, and

^a In accordance with old English usage, a large veil or shawl entirely covering the head and body. These were of various sizes for varying statures. So attired the person might easily mistake the disguised voice of the enchantress for that of the dead or some divine being.

^b The Hebrew of this verse would naturally be rendered, 'Ye hunt the souls' (or, will ye hunt souls?) for my people, and save souls alive for yourselves.' Probably LXX is right in the omission of the last two words. Thus we may render, 'Is it for my people that ye hunt souls and save souls alive?' i.e. Shall ye [continue to] hunt the souls of my people, &c.? The unlawful gain is compared to the huntsman's quarry. But in this the gain spells the ruin of those who consult the enchantress.

^c The fees of these diviners. Cf. 1 Sam. ix. 7, 8; 1 Kings xiv. 3.

sat before me. And the word of the LORD came unto 2
me, saying,

¹ Heb.
caused to
come up.

Son of man, these men have ¹ taken their idols into 3
their heart ^a,

And put the stumblingblock of their iniquity be-
fore their face ^a;

Should I be inquired of at all by them?

Therefore speak unto them, and say unto them, 4

Thus saith the Lord GOD :

Every man of the house of Israel that taketh his
idols into his heart,

And putteth the stumblingblock of his iniquity
before his face,

And cometh to the prophet ;

I the LORD will answer him ² therein ^b

² Or, accord-
ing thereto
Another
reading is,
he is come in
the multi-
tude &c.

According to the multitude of his idols ^c;

That I may take the house of Israel in their own 5
heart ^d,

Because they are all estranged from me through
their idols.

Therefore say unto the house of Israel, 6

Thus saith the Lord GOD :

Return ye, and turn yourselves from your idols ;

And turn away your faces from all your abomina-
tions.

For every one of the house of Israel, 7

Or of the strangers that sojourn in Israel,

Which separateth himself from me,

And taketh his idols into his heart,

And putteth the stumblingblock of his iniquity
before his face,

And cometh to the prophet to inquire ³ for himself
of me ;

³ Or, of him
concerning
me

I the LORD will answer him by myself ^e :

And I will set my face against that man ^f, 8

And will make him an astonishment,

^a Metaphorical expressions shewing, the one that their idolatry was in earnest, the other that it was deliberate.

^b Lit. 'in it'. But probably we should either read, with A.V., 'he that cometh' (the Massoretic text, but with the insertion of the article), or, better still, 'by myself', as in ver. 7, where see note.

^c i.e. as his idolatry deserves. These words are perhaps a marginal gloss intended as an explanation of 'by myself'. See Cornill and previous note.

^d See ver. 3. Jehovah judges them and punishes them according to the idolatrous desires of their mind.

^e i.e. in My own way, without consulting the idols.

^f A favourite phrase of H. See Lev. xvii. 10 ; xx. 3, 5, &c. ; and Introd., p. 13. Cf. xv. 7 ; Jer. xlv. 11.

For a sign and a proverb ^a,
And I will cut him off from the midst of my people ^b;
And ye shall know that I am the LORD.

- 9 And if the prophet be ¹ deceived and speaketh a word, ¹ Or, enticed †
I the LORD have deceived that prophet ^c,
And I will stretch out my hand upon him,
And will destroy him from the midst of my people
Israel.
- 10 And they shall bear ² their iniquity ^d:
The iniquity of the prophet shall be even as the ² Or, the punishment of their iniquity
iniquity of him that seeketh *unto him* ^e;
- 11 That the house of Israel may go no more astray
from me,
Neither defile themselves any more with all their
transgressions;
But that they may be my people,
And I may be their God ^f,
Saith the Lord God.

*The presence of a few righteous would not save the
sinful.* xiv. 12-23.

- 12 And the word of the LORD came unto me, say-
ing ^g,
- 13 Son of man, when a land sinneth against me by
committing a trespass,
And I stretch out mine hand upon it,
And break the staff of the bread thereof,
And send famine upon it,
And cut off from it man and beast;
- 14 Though these three men, Noah, Daniel, and Job ^h,
were in it,

^a Cf. Jer. xxiv. 9; xxv. 9, &c.

^b Again a common phrase of H. Lev. xvii. 10; xx. 3, 5, 6.

^c Cf. 1 Kings xxii. 20, and contrast Jas. i. 13, 14. The moral difficulty is partly explained by saying that in fact God causes evil by permitting it; but this hardly justifies Ezekiel's thought from the Christian standpoint.

^d i.e. iniquity which necessarily involves punishment. The expression, 'bearing iniquity', is common in the Priestly Code. See Lev. v. 1; x. 17, &c.

^e Both prophet and prophet-seekers would be punished alike.

^f A favourite promise of Jeremiah. Cf. Jer. xxiv. 7; xxx. 22, &c.

^g The problem here discussed is quite general, the sins being not confined to idolatry, of which indeed there is no specific mention, and being those of the inhabitants of Judah, who had not yet been punished, but the discussion is suitably placed after the threatening of punishment in verses 9, 10, and is also addressed to the exiles, as we see from verses 22, 23.

^h Daniel and Job are here evidently mentioned as typical examples of righteousness, and, like Noah, would most naturally be supposed to be heroes of ancient tradition. It is probable, therefore, that though the book of Job

They should deliver but their own souls by their
righteousness,

Saith the Lord God.

If I cause noisome beasts to pass through the land, 15

¹ Or, *bereave* And they ¹ spoil it, so that it be desolate,
That no man may pass through because of the
beasts;

Though these three men were in it, 16

As I live, saith the Lord God,

They shall deliver neither sons nor daughters;

They only shall be delivered,

But the land shall be desolate.

Or if I bring a sword upon that land, 17

² Or, *Let the sword go* And say, ² Sword, go through the land;

So that I cut off from it man and beast;

Though these three men were in it, 18

As I live, saith the Lord God,

They shall deliver neither sons nor daughters,

But they only shall be delivered themselves.

Or if I send a pestilence into that land, 19

And pour out my fury upon it in blood ^a,

To cut off from it man and beast:

Though Noah, Daniel, and Job, were in it, 20

As I live, saith the Lord God,

They shall deliver neither son nor daughter;

They shall but deliver their own souls by their
righteousness.

For thus saith the Lord God: 21

How much more ^b when I send my four sore judge-
ments upon Jerusalem,

itself was in all probability not yet written, the slight story on which the discussions are made to hang was of much older date. The same explanation cannot be given of the mention of Daniel, who, according to the stories in the Book of Daniel, had only a few years ago been carried captive and was a younger contemporary of Ezekiel. A plausible explanation is that suggested by Halévy and adopted by Cheyne (*Encycl. Bibl.* 1295), that Daniel is a textual corruption of Enoch, the two words being not very unlike in Hebrew. Cf. Daniel for Chileab in 1 Chron. iii. 1 (cf. 2 Sam. iii. 3). But it is highly unlikely that such a corruption of text should have occurred both here and in xxviii. 3. It is more probable that there were already current traditions concerning a certain Daniel, famous both for righteousness and wisdom, which afterwards became embodied in the Book of Daniel. See Daniel, *Introd.*, vol. iv.

^a i.e. death. Pestilence was popularly applied to a slaying angel. Exod. xii. 23; 2 Sam. xxiv. 16; 2 Kings xix. 35.

^b A climax. If the presence of the holiest men will not avail to avert any one of the four, how much less will it avail when all the four calamities are combined?

The sword, and the famine, and the noisome
beasts, and the pestilence,
To cut off from it man and beast?

22 Yet, behold, therein shall be left ¹ a remnant that ¹ Heb. *they*
shall be carried forth, *that escape.*

Both sons and daughters :

Behold, they shall come forth unto you,

And ye shall see their way and their doings ^a :

And ye shall be comforted concerning the evil that

I have brought upon Jerusalem,

Even concerning all that I have brought upon it.

23 And they shall comfort you,

When ye see their way and their doings :

And ye shall know that I have not done ² without ² Or, *in*
cause all that I have done in it, *vain*

Saith the Lord God.

(2) *THE PARABLE OF THE VINE, SHEWING THAT
JERUSALEM HAD EVERY REASON TO EXPECT
THE FATE IN STORE FOR HER.* xv.

15 And the word of the LORD came unto me, saying,

2 Son of man, what is the vine tree more than any
tree ^b,

The vine branch which ^c is among the trees of the ³ Or, *was*
forest ?

3 Shall wood be taken thereof to make any work ?

Or will men take a pin ^c of it to hang any vessel
thereon ?

4 Behold, it is cast into the fire for fuel ^d :

The fire hath devoured both the ends of it,

And the midst of it is burned ;

Is it profitable for any work ?

5 Behold, when it was whole, it was ⁴ meet for no ⁴ Heb. *made*
work : *into.*

How much less, when the fire hath devoured it,

And it is burned,

^a The new exiles would shew the older exiles, taken with Jehoiachin, their character and conduct, and would thereby completely justify God's action in punishing them.

^b A curious application of the simile of the vine from the carpenter's rather than, as in Isa. v. 1-7, the husbandman's point of view. For the vine as the emblem of Israel, see note on xix. 10.

^c The vine branches are not even strong enough for a peg.

^d The utter feebleness and uselessness of Jerusalem had become all the more patent from the disasters and degradation which she had suffered ; or it is better perhaps to explain both verses 4 and 5 of the future destruction of the city, meaning that its fate will be inexorable. While Ezekiel has primarily in his mind the political weakness of the city, he realises that this itself is the result of moral and religious disorder.

¹ Heb. *made into.*

Shall it yet be ¹ meet for any work?

Therefore thus saith the Lord GOD:

6

As the vine tree among the trees of the forest,

Which I have given to the fire for fuel ^a,

² Or, *have I given*

So ² will I give the inhabitants of Jerusalem.

And I will set my face ^b against them;

7

³ Or, *have gone forth*

They ³ shall go forth from the fire, but the fire shall devour them ^c;

And ye shall know that I am the LORD,

When I set my face ^b against them.

And I will make the land desolate,

8

Because they have committed a trespass,

Saith the Lord GOD.

(3) *BY THE PARABLE OF THE FOUNDLING
EZEKIEL DECLARES THE NATION'S PERSISTENT
APOSTASY.* xvi.

The infant life of the nation was uncared for. xvi. 1-5.

Again the word of the LORD came unto me, saying, **16**

Son of man, cause Jerusalem to know her abominations, and say,

3

Thus saith the Lord GOD unto Jerusalem:

⁴ Or, *Thine origin*

⁴ Thy birth and thy nativity is of the land of the Canaanite;

The Amorite was thy father,

And thy mother was an Hittite ^d.

And as for thy nativity ^e,

4

In the day thou wast born thy navel was not cut,

Neither wast thou washed in water to cleanse thee;

Thou wast not salted ^f at all,

Nor swaddled at all.

None eye pitied thee,

5

To do any of these unto thee,

To have compassion upon thee;

But thou wast cast out in the open field,

^a See note on ver. 3.

^b See note on xiv. 8.

^c They may have escaped one calamity, but they will be certainly overtaken in another.

^d The references, according to the prophet, are symbolical rather than ethnological. Israel was originally just as much a heathen nation as the aboriginal races of Canaan.

^e These two verses express the helpless condition of Israel in the infant state of the nation, which was like a cast-out child, with none of the services usually rendered to a newborn babe.

^f To harden the skin and protect it against chafing. This, with swaddling, i.e. bandaging a child for warmth and easy carrying, is customary to this day in the East, and probably originated in early nomadic times.

For that thy person was abhorred,
In the day that thou wast born.

*Jehovah in His pity cared for her and betrothed her,
and she became beautiful and glorious. xvi. 6-14.*

6 And when I passed by thee,
And saw thee weltering in thy blood ^a,
I said unto thee, *Though thou art* in thy blood, live;
Yea, I said unto thee, *Though thou art* in thy blood,
live ^b.

7 I ¹ caused thee to multiply as the bud of the field, ¹ Heb. *made thee a myriad.*
And thou didst increase and wax great,
And thou attainedst to ² excellent ornament;
Thy breasts were fashioned,
And thine hair was grown ^c; ² Heb. *ornament of ornaments.*

8 Yet thou wast naked and bare.
Now when I passed by thee,
And looked upon thee,
Behold, thy time was the time of love;
And I spread my skirt ^d over thee,
And covered thy nakedness:
Yea, I swear unto thee,
And entered into a covenant with thee ^e,
Saith the Lord God,
And thou becamest mine.

9 Then washed I thee with water;
Yea, I thoroughly washed away thy blood from thee ^f,
And I anointed thee with oil.

10 I clothed thee also with brodered work,
And shod thee with ³ sealskin,
And I ⁴ girded thee about with fine linen,
And covered thee with silk.

³ Or, *porpoise skin*

⁴ Or, *bound thee with a tire of fine linen*

^a Because unwashed (ver. 4): an allusion to the defilements of idol-worship.

^b The repetition of this line, not in LXX, is probably a textual error. The clause probably means, 'I said to thee [when I saw thee] in thy blood, Live thou.'

^c The allusion is to the outward prosperity and increase of the nation, in spite of which she was still unclean. Probably Ezekiel is thinking especially of the rapid growth of the people in Egypt. Cf. Exod. i. 7, &c. But the analogy to the religious history of the nation must not be too closely pressed.

^d An Eastern expression for marrying. Cf. Ruth iii. 9; Deut. xxii. 30.

^e Probably the reference is to the covenant of Sinai, here compared with a marriage covenant. Cf. Exod. xxxiv. 10; Jer. ii. 2.

^f The old stain of thy neglected birth still clinging to thee. There is a reference on the one hand to the purifications connected with the marriage rite, on the other hand to the lustrations of the ceremonial law, suggestive here of purification from the immoral defilements of heathendom. Probably in the ornaments mentioned in the following verses there is some thought of the decorations of the sanctuary and the priests (see vers. 16, 17); though there is a wider reference to the prosperity and riches of the country.

I decked thee also with ornaments, 11
 And I put bracelets upon thy hands,
 And a chain on thy neck.
 And I put a ring upon thy nose ^a, 12
 And earrings in thine ears,
 And a beautiful crown ^b upon thine head.
 Thus wast thou decked with gold and silver ; 13
 And thy raiment was of fine linen, and silk, and
 brodered work ;
 Thou didst eat fine flour, and honey, and oil :
 And thou wast exceeding beautiful,
 And thou didst prosper unto royal estate.
 And thy renown went forth among the nations for 14
 thy beauty ;
 For it was perfect,
 Through my majesty which I had put upon thee,
 Saith the Lord God.

*She abused God's gifts to commit lewdness with
 heathen gods. xvi. 15-25.*

But thou didst trust in thy beauty, 15
 And playedst the harlot because of thy renown,
 And pouredst out thy whoredoms on every one that
 passed by ^c ;

His it was.

And thou didst take of thy garments, 16
 And madest for thee high places ^d decked with
 divers colours,
 And playedst the harlot upon them :
The like things shall not come, neither shall it be so.

¹ Or, *beautiful vessels*

Thou didst also take thy ¹ fair jewels of my gold 17
 and of my silver ^e,

² Or, *male images*

Which I had given thee,
 And madest for thee ² images of men ^f,
 And didst play the harlot with them ;
 And thou tookest thy brodered garments, and 18
 coveredst them,

^a A common ornament of Jewish maidens, and still worn by Oriental women. See Gen. xxiv. 47.

^b Here perhaps meant as an ornament, though frequently used of royal crowns. It is applied in Isa. xxviii. 1, 3, 5 to wreaths of flowers worn at banquets.

^c Any local image was good enough. On the whole figure cf. Hos. i-iii.

^d Ezekiel seems to have regarded the worship of the high places as necessarily idolatrous.

^e Mine, both because Jehovah had given it, and because it should have been used in His service.

^f A probable reference to Phallic worship, still in vogue among the Hindoos. Cf. Isa. lvii. 8.

And didst set mine^a oil and mine incense before them.

- 19 My bread also which I gave thee,
Fine flour, and oil, and honey, wherewith I fed thee,
Thou didst even set it before them for a sweet savour,

And *thus* it was ; saith the Lord GOD.

- 20 Moreover thou hast taken thy sons and thy daughters,

Whom thou hast borne unto me,
And these hast thou sacrificed unto them to be devoured^b.

Were thy whoredoms a small matter,

- 21 That thou hast slain my children^c,

And delivered them up,

In¹ causing them to pass through *the fire* unto them^d ? <sup>1 Or, setting them apart
Heb. making them pass over.†</sup>

- 22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth^e,

When thou wast naked and bare,

And wast weltering in thy blood.

- 23 And it is come to pass after all thy wickedness,
(Woe, woe unto thee ! saith the Lord GOD,)

- 24 That thou hast built unto thee² an eminent place, ^{2 Or, a vaulted chamber †}
And hast made thee a lofty place^f in every street.

- 25 Thou hast built thy lofty place at every head of the way,

And hast made thy beauty an abomination,

And hast opened thy feet to every one that passed by,

And multiplied thy whoredom^g.

Her alliances with foreign powers were equally proofs of faithlessness to Jehovah. xvi. 26-29.

- 26 Thou hast also committed fornication with the Egyptians^h,

^a See note on ver. 17.

^b Cf. 2 Kings xvii. 17 ; xxiii. 10 ; Jer. vii. 31, where see note.

^c The firstborn were by right dedicated to Jehovah, only in a different way (Exod. xiii. 13-15). See note on xx. 25.

^d Lit. 'by causing them to pass over (i.e. offering them up) unto them (i.e. the idols).' By this the children of Jehovah were devoted to the idol.

^e Thou hast forgotten all that Jehovah has done for thee in the past.

^f Usually of a hill, hence as a proper name Ramah. Here apparently of a raised building, some form of heathen sanctuary. ^g Cf. ver. 15.

^h For this figure applied to seeking foreign alliances, see Hos. viii. 9. But the idolatry to which foreign alliances gave rise is probably included.

Thy neighbours, great of flesh ;
 And hast multiplied thy whoredom,
 To provoke me to anger.
 Behold therefore, I have stretched out my hand ²⁷
 over thee,
 And have diminished thine ¹ ordinary food ^a,
 And delivered thee unto the will of them that hate
 thee,
 The daughters ^b of the Philistines,
 Which are ashamed of thy lewd way.
 Thou hast played the harlot also with the Assyrians, ²⁸
 Because thou wast unsatiable ;
 Yea, thou hast played the harlot with them,
 And yet thou wast not satisfied.
 Thou hast moreover multiplied thy whoredom ²⁹
² In the land of Canaan, unto Chaldea ;
 And yet thou wast not satisfied herewith.

† ¹ Or,
allowance

† ² Or, *Unto*
the land of
traffic

*Her sin was not for her own profit but arose from
 moral weakness. xvi. 30-34.*

How weak is thine heart, saith the Lord God, ³⁰
 Seeing thou doest all these things,
 The work of an imperious whorish woman ;
 In that thou buildest thine eminent place in the ³¹
 head of every way,
 And makest thy lofty place in every street ;
 And hast not been as an harlot,
³ In that thou scornest hire ^c.
 A wife that committeth adultery ! ³²
 That taketh strangers instead of her husband ^d !
 They give gifts to all harlots : ³³
 But thou givest thy gifts to all thy lovers, and
 bribest ^e them,
 That they may come unto thee on every side for
 thy whoredoms.
 And the contrary is in thee from *other* women in ³⁴
 thy whoredoms,

† ³ Or, *That*
scoffeth at
her hire

^a i.e. the harvest, &c., sent by God. Cf. Hos. ii. 9.

^b i.e. the Philistine people. Her conduct put even the Philistines to blush, who were God's instruments for punishing her.

^c Is discontented with what is offered her, because she is greedy for more.

^d With a slight alteration of text, to which the LXX points, we should probably render, 'A wife that committeth adultery when under her husband (i.e. married) receiveth hire.' Her conduct therefore is unnatural.

^e Judah had even gone out of her way to win the friendship of the idols and foreign powers by her gifts and bribes. Cf. Hos. viii. 9, 11 ; 2 Kings xvi. 8, 9 ; xviii. 15.

In that none followeth thee to commit whoredom :
 And whereas thou givest hire,
 And no hire is given unto thee,
 Therefore thou art contrary.

*She must receive the punishment which her sins justly
 deserved.* xvi. 35-43.

35 Wherefore, O harlot, hear the word of the LORD :

36 Thus saith the Lord God,

Because thy ¹ filthiness was poured out,
 And thy nakedness discovered through thy whore-^{1 Heb. brass.}
 doms with thy lovers ;

And because of all the idols of thy abominations,
 And for the blood of thy children, which thou didst
 give unto them ;

37 Therefore behold, I will gather all thy lovers, with
 whom thou hast taken pleasure,
 And all them that thou hast loved,
 With all them that thou hast hated ^a ;

I will even gather them against thee on every side,
 And will discover thy nakedness unto them,
 That they may see all thy nakedness ^b.

38 And I will judge thee,
 As women that break wedlock and shed blood are
 judged ^c ;
 And I will bring upon thee the blood ^d of fury and
 jealousy.

39 I will also give thee into their hand,
 And they shall throw down thine eminent place,
 And break down thy lofty places ;
 And they shall strip thee of thy clothes,
 And take thy fair jewels :
 And they shall leave thee naked and bare.

40 They shall also bring up an assembly against thee,
 And they shall stone thee with stones ^e,
 And thrust thee through with their swords.

41 And they shall burn thine houses with fire,
 And execute judgements upon thee in the sight of
 many women ;

^a The nations with whom she had coquetted and her foes would join in attacking and punishing her.

^b She would be exposed to the scorn and derision of those whose help she had sought. See note on Nah. iii. 5. Cf. Num. v. 18.

^c She would be punished as an adulteress and a murderess : the one because of her faithlessness, the other because of her sacrificial murder of children.

^d The death sentence due to a murderer.

^e The legal punishment of the adulteress (Deut. xxii. 24 ; John viii. 5) and the literal destruction by fire and sword are here curiously combined.

And I will cause thee to cease from playing the harlot,
And thou shalt also give no hire any more.

¹ Heb. *bring to rest.*

² Or, *toward*

So will I ¹ satisfy my fury ² upon thee, 42
And my jealousy shall depart from thee,
And I will be quiet, and will be no more angry ^a.
Because thou hast not remembered the days of thy 43
youth ^b,

But hast fretted me in all these things ;
Therefore behold, I also will bring thy way upon
thine head,

Saith the Lord GOD :

^a Or, *hast thou not committed &c.?*

And ³ thou shalt not commit *this* lewdness above
all thine abominations ^c.

*Judah's enormities made the sins of Samaria and
'Sodom' seem comparatively small. xvi. 44-52.*

Behold, every one that useth proverbs shall use *this* 44
proverb against thee, saying,

As is the mother, so is her daughter ^d.

Thou art thy mother's daughter, 45

That loatheth her husband ^e and her children ^f;

And thou art the sister of thy sisters,

Which loathed their husbands and their children :

Your mother was an Hittite,

And your father an Amorite.

And thine elder sister is Samaria ^g, that dwelleth at 46
thy left hand ^h,

She and her daughters :

And thy younger sister, that dwelleth at thy right
hand ^h,

^a This verse, so different in tone from what precedes and follows, or, at any rate, all but the first clause, seems out of place here, and is believed by Cornill to be a later addition, suggested by ver. 60-63. ^b See note on ver. 22.

^c No satisfactory explanation of these words has been found. That they were originally a gloss is rendered probable by their following 'Saith the Lord GOD', which is usually in Ezekiel a concluding formula. Cf. ver. 38.

^d Ezekiel here develops the statement of ver. 3 (where see note). Judah in her idolatries was true to her ancestry and family. She had gone back to the sins of idolatrous nations, out of whom she had been chosen by God. She had acted like other races, who had also been chosen by God.

^e The analogy is, of course, not really exact, unless we are to suppose Ezekiel to mean that the heathen by their idolatries had shewn themselves false to a more pristine covenant with God. ^f As shewn by child-sacrifice.

^g The analogy again must not be too closely pressed. Samaria is perhaps called here an elder sister as representing the old Canaanitish worship, the calf-cult and the worship at the high places being regarded as frankly heathen (see ver. 16, &c.); Sodom as younger, because connected with Lot, the nephew of Abraham, the head of the Jewish race. See note on ver. 49.

^h i.e. north and south respectively. Orientals regard the east as the chief quarter, to which the speaker supposes himself to be looking.

Is Sodom and her daughters.

47 Yet hast thou not walked in their ways,
Nor done after their abominations;
But, as *if that were* a very little *thing*^a,
Thou wast more corrupt than they in all thy ways.

48 As I live, saith the Lord God,
Sodom thy sister hath not done, she nor her daughters,
As thou hast done^b, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom^c;
Pride, fulness of bread, and prosperous ease
Was in her and in her daughters;
Neither did she strengthen the hand of the poor
and needy.

50 And they were haughty,
And committed abomination before me:
Therefore I took them away¹ as I saw *good*.

51 Neither hath Samaria committed half of thy sins;¹ *Or, when I saw it †*
But thou hast multiplied thine abominations more
than they,

And hast justified thy sisters^d by all thine abominations which thou hast done.

52 Thou also, bear thine own shame^e, in that thou
hast given judgement^f for thy² sisters;² *Or, sister*

Through thy sins that thou hast committed more
abominable than they,

They are more righteous than thou:
Yea, be thou also confounded, and bear thy shame^e,
In that thou hast justified thy sisters.

*Therefore the despised Sodom and Samaria would be
first to return from their exile. xvi. 53-59.*

53 And I will³ turn again their captivity,³ *Or, return to*

^a More probably, 'within a short time'; perhaps with reference to the sudden corruption after the reforms of Josiah.

^b i.e. not nearly so wickedly. Cf. the similar statement of our Lord. Mat. xi. 23.

^c The entire absence of any allusion here to the characteristic sin of Sodom, the description of its punishment as an exile, and even more the promise of return, shew that the prophet is choosing Sodom rather as a heathen type than as a place with a well-known history. Possibly he has some people, Ammon or Moab, definitely in his mind, using the word Sodom because of their traditional connexion with Lot. Cf. with this description Jer. xlviii. 11.

^d Made them appear comparatively innocent, the circumstances (Judah's longer probation and the example of Samaria's punishment) being much more favourable. Cf. Jer. iii. 11.

^e i.e. suffer the punishment which thy shameful conduct demands. See note on ver. 53. Cf. the phrase 'bear their iniquity' (xiv. 10).

^f Thou hast decided (made it evident) that thy sin is worse than that of thy sisters.

The captivity of Sodom and her daughters ^a,
 And the captivity of Samaria and her daughters,
 And the captivity of thy captives ^b in the midst of
 them :

That thou mayest bear thine own shame ^c, 54
 And mayest be ashamed because of all that thou
 hast done,

In that thou art a comfort unto them ^d.
 And thy sisters, Sodom and her daughters, shall 55
 return to their former estate,
 And Samaria and her daughters shall return to
 their former estate,
 And thou and thy daughters shall return to your
 former estate.

For thy sister Sodom was not mentioned by thy 56
 mouth in the day of thy pride ;

Before thy wickedness was discovered ^e, as at the 57
 time of the reproach of the daughters of Syria ^f,
 And of all that are round about her,
 The daughters of the Philistines,
 Which do despise unto thee round about.

Thou hast borne thy lewdness and thine abomina- 58
 tions,

Saith the LORD.

For thus saith the Lord GOD : 59

I will even deal with thee as thou hast done,
 Which hast despised the oath in breaking the cove-
 nant.

^a A special point is here made of the order. Samaria and Sodom would return before Judah, and Sodom, the heathen people, would return before Israel. On the return of heathen exiles, cf. Jer. xlviii. 47 ; xlix. 6, 39. See next note.

^b With LXX, by a very slight change of letters, we should almost certainly read, 'turn thy captivity'. The phrase might mean, 'merely change their ill fortunes into prosperity' (so Gesenius, &c.), see Ps. cxxvi. 4, &c. ; but the usual and most obvious meaning is here rendered probable by the last phrase of ver. 50.

^c See note on ver. 52.

^d Better, 'in comforting them'. Though it was a comfort to these other people to know that they were not so bad as Judah, and would not be punished so severely, it was a shame to Judah to know that she had done worse and was punished more severely.

^e Laid bare.

^f By slight changes, supported partly by LXX and partly by the Syriac text, we should probably read, 'as now thou art the reproach of the daughters of Edom (i.e. Edomitish towns)', an illustration of the way in which Jerusalem's wickedness had been laid bare. In ch. xxv the Philistines are treated of immediately after the Edomites (verses 12-17). For a similar confusion of Edom and Aram (Syria), cf. ^a Sam. viii. 13 ; 1 Chron. xviii. 11 ; Ps. lx. title.

The merciful restoration of Judah when she gives up her proud exclusiveness. xvi. 60-63.

- 60 Nevertheless I will remember my covenant with thee in the days of thy youth,
And I will establish unto thee an everlasting covenant.
- 61 Then shalt thou remember thy ways, and be ashamed,
When thou shalt receive thy sisters,
Thine elder *sisters*^a and thy younger:
And I will give them unto thee for daughters^b,
But not by thy covenant.
- 62 And I will establish my covenant^c with thee;
And thou shalt know that I am the LORD:
- 63 That thou mayest remember, and be confounded,
And never open thy mouth any more,
Because of thy shame^d;
When I have forgiven thee all that thou hast done,
Saith the Lord GOD.

V. ZEDEKIAH'S POLICY, IN SEEKING HELP FROM EGYPT AGAINST BABYLON, IS CONDEMNED. xvii.

The parable of the two eagles. xvii. 1-10.

- 17 And the word of the LORD came unto me, saying,
2 Son of man, put forth a riddle^e,
And speak a parable^e unto the house of Israel;
3 And say, Thus saith the Lord GOD:
A great eagle^f
With great wings and long pinions,
Full of feathers, which had divers colours,
Came unto Lebanon,
And took the top of the cedar:
4 He cropped off the topmost of the young twigs thereof,
And carried it into¹ a land of traffic^g;

¹ Or, *the land of Canaan*

^a The elder and younger sisters (the adjectives elder and younger are plural) are no longer confined to Samaria and Sodom. There is a hint of the union of foreign nations in a common religion of Jehovah.

^b The relationship is changed to shew the tender care which Judah is to take of peoples received into her charge.

^c Cf. xi. 19, 20; xviii. 31; Jer. xxxi. 31-34.

^d The shame is still borne (see ver. 52), but it is now the inward shame and regret for past sins.

^e The assonance effected by cognate words in both these lines is very striking.

^f Nebuchadrezzar (ver. 12). Cf. Jer. xlviii. 40; xlix. 22.

^g i. e. Babylon. Cf. xvi. 29, marg. The marg. reading here might be justified by saying that as Lebanon in the parable stands for Jerusalem, Canaan might

He set it in a city of merchants.

He took also of the seed of the land ^a,

5

† ¹ Heb. *a field of seed.*

And planted it in ¹ a fruitful soil ;

² Or, *great*

He placed it beside ² many waters ^b ;

He set it as a willow tree.

And it grew, and became a spreading vine of low stature ^c,

Whose branches turned toward him ^d,

And the roots thereof were under him :

So it became a vine,

And brought forth branches,

And shot forth sprigs.

There was also another great eagle

7

With great wings and many feathers ^e :

And, behold, this vine did bend its roots toward him,

And shot forth its branches toward him,

From the beds of its plantation,

That he might water it.

¹ Heb. *field.*

It was planted ^f in a good ³ soil by ² many waters, 8

That it might bring forth branches,

And that it might bear fruit,

That it might be a goodly vine.

Say thou, Thus saith the Lord GOD :

9

Shall it prosper ?

Shall he ^g not pull up the roots thereof,

And cut off the fruit thereof,

That it may wither ;

That all its fresh springing leaves may wither ;

stand for Babylon, but Ezekiel would have naturally avoided this cause of confusion, and the parallelism is in favour of the rendering of the text. 'The top-most twig' is Jehoiachin (2 Kings xxiv. 8-12). See ver. 12.

^a 'A son of the soil' as distinct from a foreigner. See 2 Kings xxiv. 17.

^b He gave it the opportunity of becoming a vigorous tree secure from danger. See Isa. xlv. 4 ; Ps. i. 3.

^c Nebuchadrezzar took away the nobles to prevent Jerusalem becoming too powerful. See verses 13-14.

^d This clause may either be translated 'that its branches might turn toward him', expressing the *intention* of the eagle, or if the R.V. translation is retained, may mean (as in fact happened at first) that Zedekiah still maintained his dependence on Babylon.

^e This second eagle (Egypt) is less magnificent than the first (Babylon). Zedekiah hoped that Egypt would help him to regain Judah's independence of Babylon.

^f i.e. although it was planted. It should have been content with its existing advantages, and remained quiet under Nebuchadrezzar.

^g Probably, as very commonly, impersonal, 'Shall one not?' Ezekiel, of course, knew whence the danger would arise (see ver. 20), but he is here giving the parable, not the interpretation.

Even without great power or much ¹ people to pluck ¹ Or, *people plucking &c.*
it up by the roots thereof?

10 Yea, behold, being planted, shall it prosper?

Shall it not utterly wither,

When the east wind ^a toucheth it?

It shall wither in the beds where it grew.

*The parable is explained and the disastrous result of
Zedekiah's policy foretold. xvii. 11-21.*

11 Moreover the word of the LORD came unto me, saying,

12 Say now to the rebellious house,

Know ye not what these things mean? tell them,

Behold, the king of Babylon came to Jerusalem,

And took the king thereof,

And the princes thereof,

And brought them to him to Babylon ^b;

13 And he took of the seed royal,

And made a covenant with him ^c;

He also brought him under an oath,

And took away the mighty of the land ^d:

14 That the kingdom might be ² base ^e,

² Heb. low. †

That it might not lift itself up,

But that by keeping of his covenant it might stand ^f.

15 But he rebelled against him in sending his ambassa-

dors into Egypt,

That they might give him horses and much people.

Shall he prosper?

Shall he escape that doeth such things?

Shall he break the covenant, and yet escape?

16 As I live, saith the Lord God,

Surely in the place where the king ^g dwelleth that

made him king,

Whose oath he despised,

And whose covenant he brake,

Even with him in the midst of Babylon he shall die.

17 Neither shall Pharaoh with his mighty army and

great company make for him ^h in the war,

^a Here a symbol of the Chaldean army.

^b Referring to the exile of Jehoiachin. 2 Kings xxiv. 10 ff.

^c See 2 Kings xxiv. 17. Cf. 2 Chron. xxxvi. 13.

^d See 2 Kings xxiv. 16.

^e Not morally low, but in the now obsolete sense of low in rank or position. Cf. xxix. 14; Isa. iii. 5; 1 Cor. i. 28; Job xxx. 8.

^f His object, that is, was to make it strong enough against attack, but not strong enough to encourage disloyalty. No actual mention is made of the covenant in 2 Kings. The allusion in 2 Chron. xxxvi. 13 was not improbably taken from this passage.

^g Nebuchadrezzar.

^h Do him any real good. See Jer. xxxvii. 5 ff. 2 Kings xxiv. 20.

When they cast up mounts^a and build forts,

To cut off many persons.

For he hath despised the oath by breaking the ¹⁸ covenant ;

And behold, he had given his hand^b,

And yet hath done all these things ;

He shall not escape.

Therefore thus saith the Lord GOD : 19

As I live, surely mine oath that he hath despised,

And my covenant that he hath broken^c,

I will even bring it upon his own head.

And I will spread my net upon him, 20

And he shall be taken in my snare,

And I will bring him to Babylon^d,

And will plead with him^e there

For his trespass that he hath trespassed against me.

And all his fugitives^f in all his bands shall fall by ²¹ the sword,

And they that remain shall be scattered toward every wind :

And ye shall know that I the LORD have spoken it.

The promise of a new and universal Messianic kingdom. xvii. 22-24.

Thus saith the Lord GOD : 22

I will also take of the lofty top of the cedar^g,

And will set it ;

I will crop off from the topmost of his young twigs a tender one,

And I will plant it upon an high mountain and eminent :

In the mountain of the height of Israel^h will I ²³ plant it :

And it shall bring forth boughs, and bear fruit,

And be a goodly cedar :

And under it shall dwell all fowl of every wing ;

^a For purposes of attack. See note on Jer. xxxii. 24.

^b As a pledge of his agreement. Cf. 2 Kings x. 15.

^c Zedekiah, by his perfidy (cf. Jer. xxxiv. 8-11) had dishonoured Jehovah (2 Chron. xxxvi. 13).

^d See note on xii. 13. The words 'and I will . . . against me', are omitted in LXX, and are regarded by Cornill as a later gloss.

^e Plead as an advocate against him, implying an adverse verdict and punishment.

^f We should probably read, with Syriac and others, by a slight alteration, 'his chosen men'.

^g The cedar, as before, is the house of David.

^h Mount Zion in a figurative sense, as in Isa. ii. 2 ; Ps. xlviii. 2 ; lxxviii. 16. See note on xl. 2.

In the shadow of the branches thereof shall they dwell.

- 24 And all the trees of the field ^a shall know that I the LORD have brought down ^b the high tree,
Have exalted the low tree,
Have dried up the green tree,
And have made the dry tree to flourish :
I the LORD have spoken and have done it.

VI. A DISCOURSE VINDICATING THE DIVINE JUSTICE. xviii. °.

A cynical proverb controverted. xviii. 1-3.

- 18 The word of the LORD came unto me again, saying,
2 What mean ye, that ye use this proverb ¹ concerning ¹ Or, *in*
the land of Israel, saying,
The fathers have eaten sour grapes,
And the children's teeth are set on edge ^d ?
3 As I live, saith the Lord God,
Ye shall not have *occasion* any more to use this
proverb in Israel.

The equity of the Divine government declared. xviii. 4.

- 4 Behold, all souls are mine ;
As the soul of the father, so also the soul of the
son is mine :
The soul that sinneth, it shall die.

*The righteous man shall live because of his
righteousness.* xviii. 5-9.

- 5 But if a man be just, and do ² that which is lawful ² Heb.
and right, *judgement
and right-
eousness.*†
6 And hath not eaten upon the mountains ^e,
Neither hath lifted up his eyes ^f to the idols of the
house of Israel,
Neither hath defiled his neighbour's wife,
Neither hath come near to a woman in her separa-
tion ^g ;

^a The kings or dynasties of other nations.

^b Cf. 1 Sam. ii. 1-10; Luke i. 52-55.

^c The argument of this chapter is compressed in xxxiii. 10-20.

^d i.e. children are punished for the sins of their fathers. The same proverb is controverted in Jer. xxxi. 29, 30.

^e i.e. shared in sacrificial feasts in the idolatrous mountain sanctuaries. See Hos. v. 1; viii. 13. But W. R. Smith reads 'eating with the blood'. Cf. Lev. xvii. 10-12.

^f An act of reverent worship (xxxiii. 25). Cf. xx. 7.

^g See Lev. xv. 24.

And hath not wronged any, 7
 But hath restored to the debtor his pledge^a,
 Hath spoiled none by violence,
 Hath given his bread to the hungry,
 And hath covered the naked with a garment ;
 He that hath not given forth upon usury, 8
 Neither hath taken any increase^b,
 That hath withdrawn his hand from iniquity,
 Hath executed true judgement between man and
 man,
 Hath walked in my statutes, 9
 And hath kept my judgements, to deal truly ;
 He is just, he shall surely live,

Saith the Lord God.

*The unrighteous son of a righteous man shall
 die. xviii. 10-13.*

If he beget a son that is a robber, a shedder of blood, 10
 and ¹that doeth any one of these things, and that ¹11
 doeth not any of those *duties*,
 But even hath eaten upon the mountains,

And defiled his neighbour's wife,
 Hath wronged the poor and needy, 12
 Hath spoiled by violence,
 Hath not restored the pledge,
 And hath lifted up his eyes to the idols,
 Hath committed abomination,
 Hath given forth upon usury, 13
 And hath taken increase :

Shall he then live ? he shall not live : he hath done
²Heb. *be put* all these abominations : he shall surely ²die ; his blood
 to death. shall be upon him^c.

*The righteous son of an unrighteous man shall live,
 but shall not deliver his father. xviii. 14-18.*

Now, lo, if he beget a son, that seeth all his father's 14
 sins, which he hath done, and ³feareth, and doeth
 not such like,
³Another reading is, *seeth, or, considereth.* That hath not eaten upon the mountains, 15

^a According to an ancient law, a garment given in pledge was to be restored by sundown. Exod. xxii. 26 ; Amos ii. 8.

^b All interest on money lent was forbidden by Jewish law. The lending of money not being, as with us, a commercial transaction benefiting both parties, but as a help to a person in distress. His need was not to be made an object of profit. The Hebrew word for usury (*neshek*) literally signifies biting.

^c See xxxiii. 5. The idea is that the blood which a murderer has shed is upon him till it be avenged. Cf. Matt. xxvii. 25. The phrase is characteristic of the Code of Holiness (Lev. xx. 9, 11, &c.), but occurs also in Deut. xix. 10.

- Neither hath lifted up his eyes to the idols of the
house of Israel,
Hath not defiled his neighbour's wife,
16 Neither hath wronged any,
Hath not taken aught to pledge,
Neither hath spoiled by violence,
But hath given his bread to the hungry,
And hath covered the naked with a garment,
17 That hath withdrawn his hand ^a from the poor,
That hath not received usury nor increase,
Hath executed my judgements,
Hath walked in my statutes ;
He shall not die for the iniquity of his father, he
18 shall surely live. As for his father, because he
cruelly oppressed, spoiled his brother by violence,
and did that which is not good among his people,
behold, he shall die ¹ in his iniquity. ¹ Or, for

*The righteousness of God demands that life and death
shall be the consequences of a man's own conduct.*
xviii. 19-29.

- 19 Yet say ye, Wherefore doth not the son bear the
iniquity of the father? When the son hath done that
which is lawful and right, and hath kept all my
statutes, and hath done them, he shall surely live.
20 The soul that sinneth, it shall die :
The son shall not bear the iniquity of the father,
Neither shall the father bear the iniquity of the
son ;
The righteousness of the righteous shall be upon
him,
And the wickedness of the wicked shall be upon
him.
21 But if the wicked turn from all his sins that he hath
committed, and keep all my statutes, and do that
which is lawful and right, he shall surely live, he shall
22 not die. None of his transgressions that he hath
committed shall be remembered against him : in his
righteousness that he hath done he shall live.
23 Have I any pleasure in the death of the wicked ?
Saith the Lord God :
And not rather that he should return from his way,
and live ?
24 But when the righteous turneth away from his right-
eousness, and committeth iniquity, and doeth accord-

^a i. e. refrained from committing injury (ver. 8, 12).

ing to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal ^a. 25

Hear now, O house of Israel:

Is not my way equal?

Are not your ways unequal?

When the righteous man turneth away from his right-26

¹Or, *he shall* eousness, and committeth iniquity, ¹and dieth ²there-
die in; ³in his iniquity that he hath done shall he die.

²Or, *because* Again, when the wicked man turneth away from his ²⁷
of it wickedness that he hath committed, and doeth that

which is lawful and right, he shall save his soul alive.

Because he considereth, and turneth away from all ²⁸

his transgressions that he hath committed, he shall surely live, he shall not die.

Yet saith the house of Israel, The way of the Lord ²⁹
is not equal.

O house of Israel, are not my ways equal?

Are not your ways unequal?

*The prophet concludes by an earnest appeal to
repentance. xviii. 30-32.*

Therefore I will judge you, O house of Israel, 30
Every one according to his ways,

Saith the Lord God.

Return ye, and turn yourselves from all your trans-
gressions;

⁴So iniquity shall not be your ⁵ruin.

Cast away from you all your transgressions, wherein ³¹
ye have transgressed;

And make you a new heart and a new spirit:

For why will ye die, O house of Israel?

For I have no pleasure in the death of him that ³²
dieth,

Saith the Lord God:

Wherefore turn yourselves, and live.

^a i. e. just. The English word has the same meaning in Ps. xvii. 2.

†⁴Or, *So shall they not be a stumbling-block of iniquity unto you*
⁵Heb. *stumbling-block.*

VII. PARABLES POURTRAYING THE SAD
FATE OF THE NATION. xix.

(1) *A LAMENTATION OVER FALLEN ROYALTY
UNDER THE FIGURE OF TWO CAPTURED
LIONS.* xix. 1-9.

The lioness mother. xix. 1-2.

19 Moreover, take thou up a lamentation for the princes ^a
2 of Israel, and say, What was thy mother ^b? A lioness:
She couched among lions,
In the midst of the young lions she nourished her
whelps.

The fate of Jehoahaz in Egypt. xix. 3-4.

3 And she brought up one of her whelps ^c;
He became a young lion:
And he learned to catch the prey,
4 He devoured men ^d.
The nations also heard of him;
He was taken in their pit:
And they brought him with hooks unto the land of
Egypt.

The fate of Jehoiachin in Babylon. xix. 5-9.

5 Now when she saw that she had waited, and her hope
was lost ^e, then she took another of her whelps, and
made him a young lion.
6 And he went up and down among the lions,
He became a young lion:
And he learned to catch the prey ^f,
He devoured men.

^a We should probably read 'prince' with LXX, the reference being to Jehoiachin, whose fate is the subject of this dirge.

^b Either the royal house of David, or the nation, one among the royalties or nations of ancient times. Cf. Gal. iv. 26.

^c The fate of Jehoahaz (see 2 Kings xxiii. 33, 34) is merely mentioned as leading up to that of Jehoiachin, which resembled it.

^d This seems to imply that Jehoahaz, although he reigned only three months, was beginning to shew the rapacity which characterised his brother Jehoiakim. Jeremiah's tone is much more sympathetic (Jer. xxii. 10-12).

^e What would seem to be implied is a long and hopeless waiting, and then the setting up of Jehoiachin in the place of Jehoahaz. The prophet seems purposely to have ignored the thoroughly unsatisfactory reign of Jehoiakim, during which a party in the State may have entertained hopes of the return of Jehoahaz (cf. Jer. xxii. 10-12), and, when that failed, to have looked forward to the reign of Jehoiachin (2 Kings xxiv. 8).

^f Verses 6, 7 seem to describe the exploits of a conqueror against a hostile foe, not, as some commentators take them, the oppression or ill-treatment of his own people. They cannot in this case refer to Jehoiachin's short reign of three

¹ Or,
widows

And he knew their ¹ palaces ^a, 7
And laid waste their cities ;
And the land was desolate, and the fulness thereof,
Because of the noise of his roaring.
Then the nations set against him on every side ⁸
from the provinces ^b :
And they spread their net over him ;
He was taken in their pit ^c.
And they put him in a cage with hooks ^d, 9
And brought him to the king of Babylon ;
They brought him into strong holds,
That his voice should no more be heard upon the
mountains of Israel.

(2) *A LAMENTATION OVER A FALLEN DYNASTY
UNDER THE FIGURE OF A WASTED VINE.*
xix. 10-14.

The rule of Zedekiah. xix. 10-11.

² See ch. xvi.
6. Or, *in thy
likeness*

Thy mother ^e was like a vine, ² in thy blood ^f, 10
Planted by the waters :
She was fruitful and full of branches
By reason of many waters.
And she had strong rods for the sceptres ^g of them 11
that bare rule,
And ³ their stature was exalted among the ⁴ thick
boughs,
And ⁵ they were seen in ³ their height with the mul-
titude of ³ their branches.

³ Heb. *his*.
† ⁴ Or,
clouds
⁵ Heb. *he*
was.

The overthrow of king and people. xix. 12-14.

But she was plucked up in fury, 12
She was cast down to the ground ^h,

months. Before his accession, at eighteen years of age, he may well have distinguished himself in the field. The description is of course a poetical hyperbole.

^a The text in this clause is more or less corrupt. We should probably read, 'and he destroyed their palaces.'

^b See 2 Kings xxiv. 2.

^c See 2 Kings xxiv. 15.

^d A common treatment of captured animals. See note on Amos iv. 2 and references.

^e i.e. the nation regarded as the mother of its members. For the simile of the vine, cf. Ps. lxxx. 8-14; Isa. v. 1-7; Jer. ii. 21; Hos. x. 1; Matt. xxi. 33-41. See note on xv. 1.

^f The text is evidently corrupt. LXX adds a further comparison to a pomegranate.

^g By a somewhat forced metaphor the strong and prominent branches of the tree symbolize the sceptre-bearing kings. We should probably, however, read with LXX 'a rod', and continue '*its* stature . . . *it* was seen', &c. The reference is to the rule of Zedekiah.

^h This and the following verses probably refer to the final catastrophe and the exile which follows.

And the east wind dried up her fruit :
 Her strong rods were broken off and withered ;
 The fire consumed them.
 13 And now she is planted in the wilderness,
 In a dry and thirsty land.
 14 And fire is gone out of ¹ the rods of her branches ^{a, 1} Or, a rod†
 It hath devoured her fruit,
 So that there is in her no strong rod to be a
 sceptre to rule.
 This is a lamentation,
 And shall be for a lamentation.

VIII. A FURTHER INDICTMENT OF JUDAH'S
 SINS AND THE TERRIBLE JUDGEMENT
 THAT MUST FOLLOW. xx-xxiii.

(1) *THEIR INVETERATE IDOLATRY.* xx. 1-44.

Jehovah refuses to listen to the inquiring elders.
 xx. 1-3.

20 And it came to pass in the seventh year, in the fifth
 month, the tenth *day* of the month, that certain of the
 elders of Israel came to inquire of the LORD, and sat
 2 before me. And the word of the LORD came unto
 3 me, saying, Son of man, speak unto the elders of
 Israel, and say unto them,
 Thus saith the Lord God :
 Are ye come to inquire of me ?
 As I live, saith the Lord GOD,
 I will not be inquired of by you.

*Israel's idolatry in spite of their divine election
 in Egypt.* xx. 4-9.

4 Wilt thou judge them ^b, son of man, wilt thou judge
 them ?
 Cause them to know the abominations of their
 fathers ; and say unto them,
 5 Thus saith the Lord GOD :
 In the day when I chose Israel, and lifted up mine
 hand ^c unto the seed of the house of Jacob, and made

^a This refers to the suicidal policy of Zedekiah, who, by his rebellion, brought down destruction on his own head. For the rendering of margin, which is here the literal and correct meaning of the Hebrew, cf. note on ver. 11.

^b Cf. xxii. 2.

^c A devout action employed in swearing by God (cf. Gen. xiv. 22), here, as in Dent. xxxii. 40, transferred to God Himself. It is equivalent to 'I swear'. See Exod. vi. 4-8.

myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God ; in that day I lifted up mine hand ⁶ unto them, to bring them forth out of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands : and I said unto them, 7

Cast ye away every man the abominations of his eyes ^a,

And defile not yourselves with the idols of Egypt ;
I am the LORD your God.

But they rebelled against me, 8
And would not hearken unto me ;
They did not every man cast away the abominations of their eyes,

Neither did they forsake the idols of Egypt :
Then I said I would pour out my fury upon them,
To accomplish my anger against them

In the midst of the land of Egypt.

But I wrought for my name's sake ^b, that it should not ⁹ be profaned in the sight of the nations, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

Their continued apostasy in the wilderness shewed a gross ingratitude for Jehovah's repeated forbearance. xx. 10-26.

So I caused them to go forth out of the land of ¹⁰ Egypt,

And brought them into the wilderness.

And I gave them my statutes, 11

¹ Heb. *made them to know.*

And ¹ shewed them my judgements ^c,
Which if a man do, he shall live ² in them ^d.

² Or, *by*

Moreover also I gave them my sabbaths, 12

³ Or, *I the LORD do sanctify them*

To be a sign ^e between me and them,
That they might know that ³ I am the LORD that sanctify them.

^a Objects of idolatry adored with eye worship. Cf. xviii. 6.

^b To indicate My Divine power and goodness. For what follows, cf. xxxvi. 22 ; Exod. xxxii. 12 ; Num. xiv. 15, 16 ; Deut. ix. 28.

^c See Deut. xii. 1, &c.

^d Cf. Lev. xviii. 5 (Code of Holiness).

^e See Exod. xxxi. 13 (P), which is probably derived from this passage. Their reverence for Jehovah's sabbath is a proof that they realized their holy calling. The last clause is characteristic of the Code of Holiness (H). Cf. Lev. xx. 8 ; xxi. 8, 15, 23, &c.

13 But the house of Israel rebelled against me in the wilderness :

They walked not in my statutes,
And they rejected my judgements,

Which if a man do, he shall live ¹ in them ; ¹ Or, *by*

And my sabbaths they greatly profaned ^a :

Then I said I would pour out my fury upon them
in the wilderness, to consume them.

14 But I wrought for my name's sake ^b, that it should
not be profaned in the sight of the nations,

In whose sight I brought them out.

15 Moreover also I lifted up my hand ^c unto them in the
wilderness, that I would not bring them into the land ^d
which I had given them, flowing with milk and honey,
which is the glory of all lands ;

16 Because they rejected my judgements,
And walked not in my statutes,
And profaned my sabbaths :
For their heart went after their idols.

17 Nevertheless mine eye spared them from destroying
them,
Neither did I make a full end of them in the wilder-
ness.

18 And I said unto their children ^e in the wilderness,
Walk ye not in the statutes of your fathers,
Neither observe their judgements,
Nor defile yourselves with their idols :

19 I am the LORD your God ;
Walk in my statutes,
And keep my judgements, and do them :

20 And hallow my sabbaths ;
And they shall be a sign between me and you,
That ye may know that I am the LORD your
God.

21 But the children rebelled against me ;
They walked not in my statutes,
Neither kept my judgements to do them ^f,

^a It is characteristic of Ezekiel that he lays the chief stress on the breach of the ceremonial law and idolatry, rather than on their murmurings and want of faith.

^b See note on ver. 9.

^c See note on ver. 5.

^d See Num. xiv. 23.

^e Those whose fathers had perished because of their disobedience. Cf. Deut. i. 39.

^f Ezekiel probably refers specially to the sin of Baal-peor (Num. xxv. 1-5), though the language is for the sake of symmetry made to correspond to verses 13 and 16.

¹ Or, *by*

Which if a man do, he shall live ¹ in them ;

They profaned my sabbaths :

Then I said I would pour out my fury upon them,
To accomplish my anger against them in the wilder-
ness.

Nevertheless I withdrew mine hand ^a, and wrought ²²
for my name's sake, that it should not be profaned in
the sight of the nations, in whose sight I brought
them forth.

Moreover I lifted up mine hand ^b unto them in the ²³
wilderness,

That I would scatter them among the nations,

And disperse them through the countries ;

Because they had not executed my judgements, ²⁴

But had rejected my statutes,

And had profaned my sabbaths,

And their eyes were after their fathers' idols.

Moreover also I gave them statutes that were not ²⁵
good,

^{† 2} Or,
whereby

And judgements ² wherein they should not live ^c;

And I polluted them in their own gifts ^d, ²⁶

^{† 3} Or, *set
apart all*
See Ex. xiii.
12.

In that they ³ caused to pass through ^e *the fire* all
that openeth the womb,

That I might make them desolate,

To the end that they might know that I am the
LORD.

*How their blasphemous spirit had manifested itself
again in the Promised Land. xx. 27-29.*

Therefore, son of man, speak unto the house of Is-²⁷
rael, and say unto them,

Thus saith the Lord God :

In this moreover have your fathers blasphemed me,

^a i.e. the hand stretched out to punish.

^b See note on ver. 5.

^c The reference is clearly to the law by which the firstborn were sanctified to God (Exod. xiii. 11-15). This law was in general principle probably the sanction of a commonly prevailing custom among Semitic races, by which the firstborn was sacrificed to God. Among the Israelites this custom was modified by substituting a victim in the case of man (Exod. xiii. 13; cf. Gen. xxii); but the feeling that God had a right to the firstborn seemed to sanction the heathen custom of sacrificing the firstborn child itself. Ezekiel here takes the strange view that the law was given by Jehovah as a snare, or at least as a punishment. It must not be supposed that he meant that the law of Exod. xiii. 2 directly sanctioned child-sacrifice. Cf. Jer. vii. 31; xix. 5.

^d i.e. their offerings.

^e This word is here literally translated, but it got to have a quasi-sacrificial sense of dedicating, as in Exod. xiii. 12. The insertion of 'the fire' restricts the sense unnecessarily.

- In that they have committed a trespass against me.
 28 For when I had brought them into the land, which
 I lifted up mine hand to give unto them,
 Then they ¹saw every high hill, and every thick tree^a, ¹ Or, *looked out for*
 And they offered there their sacrifices,
 And there they presented the provocation of their
 offering,
 There also they made their sweet savour,
 And they poured out there their drink offerings.
 29 Then I said unto them^b, What meaneth the high
 place ² whereunto ye go? ² Or, *where unto ye go, and the name whereof . . . day?*
 So the name thereof is called ³ Bamah unto this day. ³ That is, *High place.*
This still-continued idolatry made it impossible for Jehovah to listen. xx. 30-32.
 30 Wherefore say unto the house of Israel,
 Thus saith the Lord God:
 Do ye pollute yourselves after the manner of your
 fathers?
 And go ye a whoring after their abominations?
 31 And when ye offer your gifts,
 When ye make your sons to pass through the fire,
 Do ye pollute yourselves with all your idols, unto
 this day?
 And shall I be inquired of by you, O house of Israel?
 As I live, saith the Lord God,
 I will not be inquired of by you:
 32 And that which cometh into your mind shall not be
 at all^d; in that ye say, We will be as the nations, as
 the families of the countries, to serve wood and stone.
With royal majesty Jehovah would purge the nation of the rebels. xx. 33-38.
 33 As I live, saith the Lord God,
 Surely with a mighty hand, and with a stretched out
 arm, and with fury poured out,

^a For sanctuaries on hills and under trees, see Hos. v. 1; Isa. i. 29.

^b This verse is a punning derivation of the word Bâmah (high place), from *ba* the root-syllable of the word 'go', and *mâh* 'what', to point out the unreality, and, as Ewald and others think, the obscenity of the worship of the high places. 'Ye go ye know not for what purpose.' The prophet seems to assume throughout that the worship of the high places was idolatrous. Cf. xlv. 10; Amos ii. 7; Hos. iv. 13, 14.

^c These questions must be taken in conjunction with the last part of ver. 31. 'Is it possible that ye go on polluting yourselves in this way and yet expect me to listen to you?'

^d i.e. your wish will not be granted because of your idolatry.

Will I be king over you :
 And I will bring you out from the peoples, 34
 And will gather you out of the countries wherein ye
 are scattered,
 With a mighty hand, and with a stretched out
 arm, and with fury poured out :
 And I will bring you into the wilderness of the peo- 35
 ples ^a,
 And there will I plead with you face to face ^b.
 Like as I pleaded with your fathers in the wilderness 36
 of the land of Egypt,
 So will I plead with you,

Saith the Lord God.

And I will cause you to pass under the rod ^c, 37
 And I will bring you into the bond of the covenant ;
 And I will purge out from among you the rebels, 38
 And them that transgress against me ;
 I will bring them forth out of the land where they
 sojourn ^d,
 But they shall not enter into the land of Israel :
 And ye shall know that I am the LORD.

*His merciful restoration of the remnant to worship in
 His Temple will make them ashamed of their iniquity.*

xx. 39-44.

As for you, O house of Israel, thus saith the Lord God : 39

Go ye, serve every one his idols ^e;

¹ And hereafter also, if ye will not hearken unto me :
 But my holy name shall ye no more profane with
 your gifts, and with your idols.

For in mine holy mountain ^f, 40

In the mountain of the height of Israel ^g,

Saith the Lord God,

There shall all the house of Israel, all of them,

^a i.e. any wilderness which separates the exiled from their home, with special reference to that between Babylon and Palestine.

^b i.e. prove the justice of my charges against you and punish you.

^c The figure is that of a shepherd counting his sheep (Lev. xxvii. 32 ; Jer. xxxiii. 13).

^d Just as the Israelites who were brought out of Egypt (see ver. 36) were not themselves allowed to enter the Promised Land.

^e Ironical. Cf. Amos iv. 4. 'Go, worship your idols if ye will, but, if so, you will not be permitted to associate Jehovah also with your idolatrous worship.'

^f i.e. the Temple mount. This passage, which appears at first sight inconsistent with ver. 38, must be referred to the remnant after the nation has been purged by punishment.

^g The mountain which stands out prominently as the central sanctuary of Israel. Cf. Isa. ii. 2-4 ; Mic. iv. 1-4. See note on xl. 2.

¹ Or, *But hereafter surely ye shall hearken unto me, and &c.*

Serve me in the land :

There will I accept them,

And there will I require your offerings,

And the ¹firstfruits of your ²oblations,

With all your holy things.

¹ Or, *chief*

² Or, *tribute*

41 ³ As a sweet savour will I accept you,

³ Or, *With*

When I bring you out from the peoples,

And gather you out of the countries wherein ye
have been scattered ;

And I will be sanctified in you in the sight of the
nations.

42 And ye shall know that I am the LORD,

When I shall bring you into the land of Israel,

Into the country which I lifted up mine hand ^a
to give unto your fathers.

43 And there shall ye remember your ways,

And all your doings, wherein ye have polluted
yourselves ;

And ye shall loathe yourselves in your own sight

For all your evils that ye have committed.

44 And ye shall know that I am the LORD,

When I have wrought with you for my name's sake ^b,

Not according to your evil ways,

Nor according to your corrupt doings,

O ye house of Israel,

Saith the Lord God.

(2) *THE JUDGEMENT OF FIRE AND SWORD UPON
JUDAH AND AMMON.* xx. 45—xxi. 32.

The figure of a conflagration of a forest in the Negeb.

xx. 45-49.

45 And the word of the LORD came unto me, saying,

[Ch. xxi. 1
in Heb.]

46 Son of man, set thy face toward the south,

And drop ^c *thy word* toward the south ^d,

And prophesy against the forest of the field in the
South ^d ;

47 And say to the forest of the South,

Hear the word of the LORD ;

^a See note on ver. 5.

^b Cf. verses 9, 14, 22. Jehovah's method of dealing with His people would still be continued.

^c A synonym for 'prophecy.' Cf. Amos vii. 16.

^d The words translated 'south' and 'South' are different in the Hebrew, the last being the name of the southern district called Negeb (Isa. xxx. 6 ; see note on Obad. 19). Ezekiel describes the judgement on the country, beginning with Jerusalem, under the figure of a fire breaking out in a forest in the Negeb and extending over the whole country. It is not necessary to suppose that there was actually a forest in the Negeb at this time.

Thus saith the Lord God :

Behold, I will kindle a fire in thee,
And it shall devour every green^a tree in thee,
And every dry tree :

The flaming flame shall not be quenched,
And all faces from the south to the north shall be
burnt thereby.

And all flesh shall see that I the LORD have kindled it : 48
It shall not be quenched.

Then said I, Ah Lord GOD ! they say of me, Is he not 49
a speaker of parables^b ?

*God draws His sword against the whole people of the
land. xxi. 1-5.*

[Ch. xxi. 6
in Heb.]

And the word of the LORD came unto me, saying, **21**

Son of man, set thy face toward Jerusalem, **2**

And drop *thy word* toward the sanctuaries,

And prophesy against the land of Israel ;

And say to the land of Israel, **3**

Thus saith the LORD :

Behold, I am against thee,

And will draw forth my sword out of its sheath^c,

And will cut off from thee the righteous and the
wicked.

Seeing then that I will cut off from thee the right-4
eous and the wicked,

Therefore shall my sword go forth out of its sheath
against all flesh

From the south to the north :

And all flesh shall know that I the LORD have drawn 5
forth my sword out of its sheath ;

It shall not return any more.

*The prophet's sigh of compassion a sign of universal
consternation. xxi. 6, 7.*

Sigh therefore^d, thou son of man ; with the breaking of 6
thy loins and with bitterness shalt thou sigh before

^a The green tree and, the dry correspond to the righteous and the wicked in xxi. 3, and 'all faces' to 'all flesh' of xxi. 4, 5.

^b Ezekiel complains that he felt constrained to speak here, as so often elsewhere, in this enigmatical and perplexing fashion.

^c This paragraph has, with some justification, been often explained as an answer to Ezekiel's complaint in xx. 49, as giving the explanation of the previous figure of the forest fire. But probably Ezekiel meant the judgement to include both fire and sword.

^d What was probably the prophet's natural sigh of sympathy, wrung from his very loins, is interpreted by him as a divinely ordered sign of the general consternation which the news of the calamity would produce. But it may be only a symbolical action intentionally designed. Cf. xii. 18, where see note.

7 their eyes. And it shall be, when they say unto thee,
 Wherefore sighest thou? that thou shalt say,
 Because of the tidings, for it cometh :
 And every heart shall melt,
 And all hands shall be feeble,
 And every spirit shall ¹ faint,
 And all knees shall be weak as water :
 Behold, it cometh, and it shall be done ^a,
 Saith the Lord God.

¹ Or, *be dim*

The song of the glittering sword. xxi. 8-17.

8 And the word of the LORD came unto me, saying,
 9 Son of man, prophesy, and say,
 Thus saith the LORD : Say,
 A sword, a sword, it is sharpened,
 And also furbished :
 10 It is sharpened that it may make a slaughter ;
 It is furbished that it may be as ^b lightning :
 Shall we then make mirth ^c ?
² The rod of my son, it contemneth every tree.
 11 And it is given to be furbished,
 That it may be handled :
 The sword, it is sharpened,
 Yea, it is furbished,
 To give it into the hand of the slayer ^d.
 12 Cry and howl ^e, son of man :
 For it is upon my people,
 It is upon all the princes of Israel :
³ They are delivered over to the sword with my peo-
 ple :
 Smite therefore upon thy thigh ^f.
 13 For there is a trial ^g ;
 And ⁴ what if even the rod that contemneth shall
 be no more ?

² Or, *It con-
temneth the
rod of my
son, as every
tree*

³ Or,
*Terrors by
reason of
the sword
are upon
my people*

⁴ Or, *what if
the sword
contemn
even the
rod ? it
shall be no
more, &c.*

Saith the Lord God.
 14 Thou therefore, son of man, prophesy, and smite
 thine hands together ^h ; and let the sword be
 doubled the third time,

^a These words, omitted in LXX, are probably an interpolation from xxxix. 8.

^b For 'be as' we should probably read 'flash forth', with Cornill.

^c The text of this clause and the rest of the verse appears to be hopelessly corrupt, and all the reconstructions proposed do scant justice to the literary powers of Ezekiel.

^d The king of Babylon (see ver. 19).

^e See note on ver. 6.

^f A gesture of sorrow or alarm. See Jer. xxxi. 19 and note on ver. 6.

^g The same difficulty which caused the corruption of the text of ver. 10 has influenced this, and again no satisfactory reconstruction has been found.

^h This action is used to express different emotions : (1) joy and welcome

The sword of the deadly wounded :

It is the sword of the great one^a that is deadly wounded,

Which¹ entereth into their chambers.

†¹ Or, compasseth them about

I have set^b the² point^c of the sword against all¹⁵ their gates,

² Or, consternation

That their heart may melt,

And their stumblings^d be multiplied :

Ah ! it is made as lightning,

It is pointed for slaughter.

^a Heb. Make thyself one.

³ Gather thee together^e,

16

Go to the right ;

Set thyself in array,

Go to the left ;

⁴ Or, whither is thy face set ?

⁴ Whithersoever thy face is set.

I will also smite mine hands together^f,

17

⁵ Heb. bring to rest.

And I will⁵ satisfy my fury :

I the LORD have spoken it.

Nebuchadrezzar's march on Judah and then on Ammon is figured by a branching road. xxi. 18-23.

The word of the LORD came unto me again, saying, 18

Also, thou son of man, appoint^g thee two ways, 19

That the sword of the king of Babylon may come ;

They twain shall come forth out of one land :

†⁶ Heb. hand.

And mark out a⁶ place^h,

Mark it out at the headⁱ of the way to the city.

Thou shalt appoint a way^k,

20

(Isa. lv. 12) ; (2) rejoicing over a vanquished enemy (Nah. iii. 19) ; (3) here, perhaps, of alarm or sorrow (cf. ver. 12), but more probably in the second sense (cf. ver. 17), where it is used of God executing vengeance.

^a This has been referred to Zedekiah. But it is probable that we should read with LXX, 'It is the great sword of the deadly wounded (plural as before)', and continue as in margin.

^b The order of the Hebrew text is far better :

'That their heart may melt,

And their stumblingblocks increase ;

Upon all their gates have I set

The slaughter (?) of the sword.'

^c A word found nowhere else. We should probably read with LXX, 'slaughter.'

^d Lit. stumblingblocks, i. e. means of destruction. Cf. Jer. vi. 21.

^e Addressed to the sword, which is commanded to go in all directions to the slaughter ; but the exact meaning of the first and third imperative is uncertain.

^f i. e. I will rejoice in executing vengeance. See note on ver. 14.

^g Probably the prophet, as in xii. 18, represents what is here described symbolically, perhaps by marking the two routes with a stick on the sand.

^h i. e. a finger-post pointing to Jerusalem, e. g. by a stick stuck in the ground. Cf. 1 Sam. xv. 12.

ⁱ i. e. the place where the road divides.

^k The meaning of the divided road is now explained.

- For the sword to come to Rabbah of the children
of Ammon,
And to Judah in Jerusalem the defenced ^a.
21 For the king of Babylon stood ^b at the parting of
the way,
At the head of the two ways,
To use divination ^c:
He shook the arrows to and fro,
He consulted the teraphim,
He looked in the liver.
22 In his right hand was the divination *for* Jerusalem,
To set battering rams,
To open the mouth ¹ in the slaughter ^d, ¹ Or, *for*
To lift up the voice with shouting,
To set battering rams against the gates,
To cast up mounts, to build forts.
23 And it shall be unto them as a vain divination in
their sight,
Which have sworn oaths ^e unto them:
But he bringeth iniquity to remembrance ^f,
That they may be taken.

*The overthrow of Jewish royalty until the coming of
the Messiah. xxi. 24-27.*

- 24 Therefore thus saith the Lord God:
Because ye have made your iniquity to be remem-
bered,
In that your transgressions are discovered,
So that in all your doings your sins do appear;

^a Probably we should read with LXX, 'and to Jerusalem in the midst of her (Judah).'

^b This and the tenses following are best regarded as the prophetic past describing a future action. The prophet now enlarges on the meaning of his symbolical representation.

^c Three methods of divination are here mentioned. (1) On the use of arrows, which may perhaps be compared with that of the sacred lots Urim and Thummim, and was a common practice among the Arabs, see Davidson *in loco*. (2) The teraphim, made to divine by smearing with sacrificial blood (see Jevons in Hastings's *D.B.* i, p. 612), suggests the probable use of the ephod for a similar purpose (see note on Hos. iii. 4). (3) The examination of the entrails, and especially the liver of the sacrificial victim for this purpose, was a common practice among the Greeks and Romans (see Smith's *Dict. of Antiq.*, art. *Divinatio, Caput extorum*). The principal object in this case was to ascertain which of the two routes he should take. And the answer is Jerusalem, represented by the arrow, which the prophet sees him holding in his right hand.

^d We should probably read, with LXX, 'with a cry.'

^e We should perhaps, with LXX, omit this clause. The verse will then mean, the Jews believe that this will prove a false divination, because they would defend themselves against Nebuchadrezzar. If the words stand, the object is probably the Egyptians.

^f And so to punishment.

Because that ye are come to remembrance,
Ye shall be taken with the hand.
And thou, O deadly wounded wicked one, the prince 25
of Israel,

†¹ *punish-
ment*

Whose day is come, in the time of the ¹ iniquity ^a of
the end ;

Thus saith the Lord GOD : : 26

² Or, *I will
remove &c.*
³ Heb. *not
this.*

² Remove the mitre, and take off the crown ^b :

This *shall be* ³ no more the same ^c :

Exalt that which is low,
And abase that which is high.

†⁴ Heb. *An
overthrow,
overthrow,
overthrow,
will I make
it.*

⁴ I will overturn, overturn, overturn it : 27

This also shall be no more ^d, until he come whose
right it is ^e ;

And I will give it *him*.

The overthrow of the Ammonites. xxi. 28-32.

And thou, son of man, prophesy, and say, Thus saith 28
the Lord GOD concerning the children of Ammon ^f,
and concerning their reproach ; and say thou,

A sword, a sword ^g is drawn,
For the slaughter it is furbished,

†⁵ Or,
*To the
uttermost*

⁵ To cause it to devour,
That it may be as lightning :

Whiles they see vanity ^h unto thee, 29

Whiles they divine lies unto thee,

To lay thee ⁱ upon the necks of the wicked that are
deadly wounded,

^a Iniquity which involves a final and complete punishment. It was Zedekiah's perfidy which brought about the crisis.

^b 'Take off the emblems of royalty.' Cf. Jer. xiii. 18.

^c Lit. 'this not this'. The present order of things is reversed. Cf. 1 Sam. ii. 5-8; Luke i. 52, 53.

^d These words, if the text can be depended upon, are probably an explanation of the words 'this not this' in the previous verse. 'This has not been'; i.e. has come to be no more. The present order of things, including especially the royal state, will have come to an end until the Messiah come.

^e This appears to be a reference to Gen. xlix. 10, where Shiloh is generally explained as meaning 'which to him.' Ezekiel here supplies the subject, 'judgement', 'he to whom judgement belongs' (Deut. i. 17), or, 'who has the right to rule.'

^f Cf. xxv. 1-7. Ammon had joined the league against Babylon (Jer. xxvii. 3), and feared Nebuchadrezzar's vengeance (ver. 20).

^g Here the sword is that drawn by the Ammonites against Judah. Cf. verses 9, 10.

^h Prophecy a lying vision. Their prophets encouraged the Ammonites by false prophecies of success. We should probably refer the pronoun throughout this verse to the sword. The change to the 3rd person, 'cause it' (ver. 30), has abundant parallels in Hebrew prophecy.

ⁱ i.e. the sword. See note on previous verse. The Ammonitish prophets foretold many exploits against the Jews. Cf. ver. 25.

Whose day is come,

In the time of the ¹ iniquity of the end.

30 Cause it to return into its sheath ^a.

In the place where thou wast created,

In the land of ² thy birth, will I judge thee.

31 And I will pour out mine indignation upon thee;

I will blow upon thee ^b with the fire of my wrath:

And I will deliver thee into the hand of brutish men^c,

Skilful to destroy.

32 Thou shalt be for fuel to the fire;

Thy blood shall be in the midst of the land;

Thou shalt be no more remembered ^d:

For I the LORD have spoken it.

(3) *THE GENERAL CORRUPTION OF JUDAH
AND HER LEADERS.* xxii.

Murder and other sins against God and man.

xxii. 1-12.

22 Moreover the word of the LORD came unto me, saying,

2 And thou, son of man, wilt thou judge^e, wilt thou judge the bloody city? ³ Then cause her to know all ³ Or, *And* her abominations.

3 And thou shalt say, Thus saith the Lord God:

A city ^f that sheddeth blood in the midst of her,

That her time may come^g,

And that maketh idols against herself to defile her!

4 Thou art become guilty in thy blood that thou hast shed,

And art defiled in thine idols which thou hast made;

And thou hast caused thy days to draw near,

And art come even unto thy years:

Therefore have I made thee a reproach unto the nations,

And a mocking to all the countries.

5 Those that be near, and those that be far from thee, shall mock thee,

Thou ⁴ infamous one *and* full of tumult ^h.

6 Behold, the princes of Israel,

⁴ Heb. *de-
filed of
name.* †

^a The sword is to be put back without accomplishing its purpose, and the Ammonites are to be slain in their own country.

^b Jehovah's destroying wrath is compared to the blast which blows in a furnace. See xxii. 20, 21.

^c Most probably the Chaldeans, but see xxv. 4.

^d The Ammonites and Moabites have been lost to history since the times of the Maccabees.

^e Cf. xx. 4.

^f We should probably read with LXX, 'woe to the city.' Cf. xxiv. 6.

^g Jerusalem acted as though she were inviting punishment.

^h This clause, 'defiled in reputation' and 'full of tumultuous violence' (cf. Amos iii. 9), refers back to the defilement of idolatry and violence of murder.

¹ Heb. *arm.* Every one according to his ¹ power ^a,
 Have been in thee to shed blood.
 In thee have they set light ^b by father and mother ; 7
 In the midst of thee have they dealt by oppression
 with the stranger ^c :
 In thee have they wronged the fatherless and the
 widow.
 Thou hast despised mine holy things ^d, 8
 And hast profaned my sabbaths.
 Slandorous men ^e have been in thee to shed blood : 9
 And in thee they have eaten upon the mountains ^f :
 In the midst of thee they have committed lewdness.
 In thee have they discovered their fathers' naked- 10
 ness ^g :
 In thee have they humbled her that was unclean in
 her separation ^h.
 And one hath committed abomination with his 11
 neighbour's wife ⁱ ;
 And another hath lewdly defiled his daughter in law ^k ;
 And another in thee hath humbled his sister ^l, his
 father's daughter.
 In thee have they taken bribes to shed blood ^m ; 12
 Thou hast taken usury and increase ⁿ,
 And thou hast greedily gained ^o of thy neighbours
 by oppression,
 And hast forgotten me ^p,

Saith the Lord God.

*Her punishment therefore was necessary and
 irresistible. xxii. 13-16.*

Behold, therefore, I have smitten mine hand ^q 13
 At thy dishonest gain ^r which thou hast made,

^a They were like savages, whose might was their right.

^b Cf. Ex. xxi. 17 ; Deut. xxvii. 16, in both of which passages, however, the verb is slightly different. ^c Cf. Exod. xxii. 21, 22.

^d Especially sacrificial meats, probably by allowing strangers or unclean persons to eat of them. See Lev. xxii (Code of Holiness).

^e False witnesses, who thus became guilty of judicial murder. Cf. 1 Kings xxi. 13. ^f Cf. xviii. 6 (where see note), 11, &c.

^g See Lev. xviii. 7 ; xx. 11 (Code of Holiness).

^h See Lev. xviii. 19 (Code of Holiness) ; and cf. Ezek. xviii. 6.

ⁱ Cf. Lev. xx. 10 (Code of Holiness). ^k Lev. xviii. 15 (Code of Holiness).

^l Cf. Lev. xx. 17 (Code of Holiness).

^m i.e. been guilty as judges of judicial murder. Exod. xxiii. 8.

ⁿ Cf. Lev. xxv. 36 (Code of Holiness).

^o Rather, spoiled as a warrior who robs a foe.

^p The crowning sin, which was the root of all their evil (Deut. xxxii. 18 ; Jer. iii. 21).

^q See note on vi. 11.

^r For 'dishonest gain' we might render more forcibly 'spoil'. See preceding verse.

And at thy blood which hath been in the midst of thee.

- 14 Can thine heart endure,
Or can thine hands be strong,
In the days that I shall deal with thee?
I the LORD have spoken it, and will do it.
- 15 And I will scatter thee among the nations,
And disperse thee through the countries;
And I will consume thy filthiness out of thee.
- 16 And thou shalt be profaned in thyself^a, in the sight of the nations;
And thou shalt know that I am the LORD.

The smelting-furnace in which Jehovah will test Judah.
xxii. 17-22.

- 17 And the word of the LORD came unto me, saying,
18 Son of man, the house of Israel is become dross unto me:
All of them are brass and tin and iron and lead, in the midst of the furnace;
They are the dross of silver^b.
- 19 Therefore thus saith the Lord God:
Because ye are all become dross,
Therefore behold, I will gather you into the midst of Jerusalem^c.
- 20 As they gather silver and brass and iron and lead and tin into the midst of the furnace, to blow the fire upon it^d, to melt it;
So will I gather you in mine anger and in my fury, and I will lay you there, and melt you.
- 21 Yea, I will gather you, and blow upon you with the fire of my wrath,
And ye shall be melted in the midst thereof.
- 22 As silver is melted in the midst of the furnace,
So shall ye be melted in the midst thereof;
And ye shall know that I the LORD have poured out my fury upon you.

^a We should probably read, as Davidson suggests, 'and I will be profaned in thee.' The nations might think the dispersion a proof of Jehovah's impotence, but the people would learn to understand that it was the just chastisement of a holy God.

^b As in this case there was no silver among the dross or baser metals, refining would mean utter destruction.

^c The people, crowding into Jerusalem for refuge, would there have to endure the miseries of siege and storm.

^d See note on Mal. iii. 2, 3.

All ranks and classes are corrupt. xxii. 23-31.

And the word of the LORD came unto me, saying, 23
 Son of man, say unto her, 24
 Thou art a land that is not cleansed,
 Nor rained upon ^a in the day of indignation.
 There is a conspiracy of her prophets in the midst 25
 thereof,
 Like a roaring lion ravening the prey ^b:
 They have devoured souls;
 They take treasure and precious things;
 They have made her widows many in the midst
 thereof.
 Her priests have done violence to my law, 26
 And have profaned mine holy things ^c:
 They have put no difference between the holy and
 the common,
 Neither have they caused men to discern between
 the unclean and the clean ^d,
 And have hid their eyes from my sabbaths,
 And I am profaned among them ^e.
 Her princes in the midst thereof are like wolves 27
 ravening the prey;
 To shed blood, *and* to destroy souls,
 That they may get dishonest gain ^f.
 And her prophets have daubed for them with un- 28
 tempered mortar ^g,
 Seeing vanity, and divining lies unto them ^h,
 Saying, Thus saith the Lord God,
 When the LORD hath not spoken.
 The people of the land have used oppression, 29
 And exercised robbery;
 Yea, they have vexed the poor and needy,
 And have oppressed the stranger ⁱ wrongfully.
 And I sought for a man ^k among them, 30

^a i. e. not purified by rain (used, of course, metaphorically), and therefore having nothing to check the full tide of Jehovah's anger.

^b The prophets get all that they can grind out of the people, and give them nothing in return. For the same metaphor applied to rapacious rulers, cf. Mic. iii. 1-3.

^c See note on ver. 8. In the priests, of all men, it was a most serious sin.

^d Cf. Lev. x. 10; xi. 47; xx. 25. All these passages are referred by Dr. Driver (*Leviticus, Polychrome Bible*) to the Code of Holiness.

^e If Jehovah had been profaned among them, they could not object to His being profaned among the nations. Cf. ver. 16.

^f See ver. 13. Cf. Zeph. iii. 3.

^h Cf. xxi. 29.

^g See note on xiii. 10.

ⁱ See note on ver. 7.

^k See note on Jer. v. 1. There is not a single one to give any real help to his people. Cf. xiii. 5, where the same charge is brought against the foolish prophets.

That should make up the fence,
And stand in the gap before me for the land,
That I should not destroy it :

But I found none.

31 Therefore have I poured out mine indignation upon
them ;

I have consumed them with the fire of my wrath :

Their own way have I brought upon their heads,

Saith the Lord God.

(4) *THE SINFUL ALLIANCES OF ISRAEL AND
JUDAH UNDER THE FIGURE OF TWO PRO-
FLIGATE SISTERS.* xxiii.

The two sisters briefly described. xxiii. 1-4.

23 The word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters
of one mother :

3 And they committed whoredoms in Egypt ^a ;

They committed whoredoms in their youth :

There were their breasts pressed,

And there they bruised the teats of their virginity.

4 And the names of them were Oholah ^b the elder,

And Oholibah her sister :

And they became mine ^c,

And they bare sons and daughters.

And as for their names, Samaria is ¹ Oholah,

And Jerusalem ² Oholibah ^d.

*The spiritual adultery of Samaria with Assyria and
Egypt.* xxiii. 5-10.

5 And Oholah played the harlot ^e when she was mine ;
And she doted on her lovers,

¹ That is,
Her tent. †

² That is, *My
tent is in
her.* †

³ See Num.
v. 19, 20.

^a The reference appears to be primarily to the idolatries of Egypt before the Exodus (cf. xx. 8), the separation of the two kingdoms (1 Kings xii) being, for the purpose of the allegory, regarded as existing from the first. The allegory in the main, however, refers principally to foreign alliances, but these often involved idolatry as a consequence, and here, too, Ezekiel may have also had in his mind the way in which the nation had continually coquetted with Egypt. See note on ver. 8.

^b Oholah (the northern kingdom) is here regarded as the elder, probably because the local sanctuaries were older than the Temple at Jerusalem. See note on xvi. 46.

^c They were taken away from their paramours, the Egyptians, and chosen by Jehovah for Himself. Cf. xvi. 8.

^d The name Oholibah refers, of course, to the Temple. The name Oholah is intended to imply that she had a Temple of her own choosing (1 Kings xii. 31-33). There was with Ezekiel not the smallest shadow of a doubt as to the propriety of the Temple worship and the wrongness of such local sanctuaries as Bethel (see *Intro.*, p. 12), but it was just this overwhelming superiority of the Jerusalem worship that gives the point to his comparison (Ps. cxxxii. 13, 14).

^e She coquetted with foreign powers.

¹ Or, *deputies*. See Jer. li. 23, &c.

² Or, *brought from Egypt*

³ Heb. *name*.

On the Assyrians *her* neighbours ^a,
Which were clothed with blue, 6
Governors and ¹ rulers,
All of them desirable young men,
Horsemen riding upon horses.
And she bestowed her whoredoms upon them, 7
The choicest men of Assyria all of them :
And on whomsoever she doted,
With all their idols she defiled herself ^b.
Neither hath she left her whoredoms ² since *the days* 8
of Egypt ^c ;
For in her youth they lay with her,
And they bruised the teats of her virginity :
And they poured out their whoredom upon her.
Wherefore I delivered her into the hand of her lovers, 9
Into the hand of the Assyrians,
Upon whom she doted.
These discovered her nakedness : 10
They took her sons and her daughters,
And her they slew with the sword :
And she became a ³ byword among women ;
For they executed judgements upon her ^d.
*The still worse spiritual adultery of Jerusalem with
Assyria, Babylon, and Egypt. xxiii. 11-21.*
And her sister Oholibah saw this, 11
Yet was she more corrupt in her doting than she,
And in her whoredoms which were more than the
whoredoms of her sister.
She doted upon the Assyrians, 12
Governors and rulers, *her* neighbours ^e,
Clothed most gorgeously,
Horsemen riding upon horses,
All of them desirable young men.

^a As the Assyrians were not really 'neighbours' Cornill suggests the reading 'men of renown', which also better suits the context and actually occurs in verse 23. Ezekiel probably refers especially to the money paid by Menahem to Tiglath-Pileser. See 2 Kings xv. 19, 20. Cf. also Hos. vii. 11.

^b The connexion involved the importation of Assyrian idolatry. This fact is not actually recorded, so far as the northern kingdom is concerned, in the Books of Kings, where the chief complaint is the practices of Canaanitish rites. See 2 Kings xvii. 7-17.

^c Alliances with Egypt were the constant complaint of the prophets. See Isa. xxx, xxxi; Jer. xxxvii. 7. Cf. also xvii. 15. The political coquetting with Egypt on the part of Israel is referred to in Hos. vii. 11. Cf. 2 Kings xvii. 4.

^d A reference to the captivity of Israel (721 B.C.). 2 Kings xv. 29; xvii. 5, 6; xviii. 9, 11.

^e See note on 'neighbours' (ver. 5). The first alliance with Assyria, recorded in 2 Kings, is that of Ahaz in xvi. 7-9. Cf. Isa. vii; 2 Chron. xxviii. 16.

- 13 And I saw that she was defiled ^a ;
 They both took one way ^b .
- 14 And she increased her whoredoms ;
 For she saw men pourtrayed upon the wall ^c ,
 The images of the Chaldeans pourtrayed with
 vermillion,
- 15 Girded with girdles upon their loins,
¹ Exceeding in dyed attire upon their heads, ¹ Or, *With
dyed tur-
bans*
 All of them princes to look upon,
 After the likeness of the Babylonians ² in Chaldea, ² Or, *the
land of
whose
nativity is
Chaldea*
 The land of their nativity.
- 16 And ³ as soon as she saw them she doted upon them, ³ Heb. *at the
sight of her
eyes.*
 And sent messengers unto them into Chaldea.
- 17 And the Babylonians came to her into the bed of
 love,
 And they defiled her with their whoredom,
 And she was polluted with them,
 And her soul was alienated from them ^d .
- 18 So she discovered her whoredoms,
 And discovered her nakedness :
 Then my soul was alienated from her,
 Like as my soul was alienated from her sister.
- 19 Yet she multiplied her whoredoms,
 Remembering the days of her youth,
 Wherein she had played the harlot in the land of
 Egypt ^e .
- 20 And she doted upon their paramours,
 Whose flesh is as the flesh of asses,
 And whose issue is like the issue of horses ^f .
- 21 Thus thou calledst to remembrance the lewdness of
 thy youth,
 In the bruising of thy teats by the Egyptians for the
 breasts of thy youth.

^a Probably an allusion to the altar made by Ahaz, after the pattern of that which he saw in Damascus. See 2 Kings xvi. 10-18.

^b Both Samaria and Jerusalem committed the same sin.

^c The description seems here idealized. Ezekiel imagines figures of Chaldean warriors painted on the walls of buildings in Jerusalem, which so charmed the Jews that they sent messengers to seek their alliance. The earliest known overtures of the kind were those made by Merodach-baladan to Hezekiah (2 Kings xx. 12-19; Isa. xxxix).

^d Judah, under Jehoiakim and Zedekiah, tried to shake off the supremacy of Babylon (2 Kings xxiv. 1, 20).

^e She sought again an alliance with Egypt. See notes on verses 3, 8. Cf. xvii. 7.

^f This language seems intended to represent the coarseness of her intercourse with Egypt. It was dictated on both sides by the lowest motives of self-interest, and had nothing noble or refining about it. Cf. xvi. 26.

Jerusalem's sin will be followed by her punishment to the full. xxiii. 22-35.

Therefore, O Oholibah, thus saith the Lord GOD : 22
Behold, I will raise up thy lovers against thee,

From whom thy soul is alienated,
And I will bring them against thee on every
side ;

The Babylonians and all the Chaldeans, 23

Pekod and Shoa and Koa ^a,

And all the Assyrians ^b with them :

Desirable young men,

Governors and rulers all of them,

Princes and ¹ men of renown,

All of them riding upon horses.

¹ Or, *coun-
sellors*
Heb. *called*.

And they shall come against thee with weapons, 24
chariots, and ² wagons,

² Or, *wheels*.

And with an assembly of peoples ;

They shall set themselves against thee with buckler
and shield and helmet round about :

And I will commit the judgement unto them,

And they shall judge thee according to their judge-
ments ^c.

And I will set my jealousy against thee, 25

And they shall deal with thee in fury ;

They shall take away thy nose and thine ears ^d ;

And thy residue shall fall by the sword :

They shall take thy sons and thy daughters ;

And thy residue shall be devoured by the fire.

They shall also strip thee of thy clothes, 26

And take away thy fair jewels.

Thus will I make thy lewdness to cease from 27
thee,

† ^a See ver.
8.

And thy whoredom ³ brought from the land of
Egypt :

^a Small tribes to the south, east, and north of Babylon, which had given the Assyrians considerable trouble. They are all mentioned in the inscriptions.

^b The Assyrian empire had ceased with the fall of Nineveh (607 B.C.), but Ezekiel seems to have regarded eastern nations about the Tigris as representative of the ancient Assyrians, as in fact most of them were. The name was important to shew the exactness of the retributive punishment which was to fall upon the Jews. Cf. verses 6 and 12.

^c More correctly, 'with their judgements'; i.e. judgements inflicted by themselves: judgement, as so frequently in O.T., implying punishment.

^d So rob thee of thy beauty. It was the punishment for adulteresses in several nations. The literal and the figurative are curiously combined in this verse.

So that thou shalt not lift up thine eyes ^a unto them,
Nor remember Egypt any more.

28 For thus saith the Lord God :

Behold, I will deliver thee into the hand of them
whom thou hatest,
Into the hand of them from whom thy soul is
alienated :

29 And they shall deal with thee in hatred,
And shall take away all thy labour ^b,
And shall leave thee naked and bare :
And the nakedness of thy whoredoms shall be dis-
covered,

Both thy lewdness and thy whoredoms.

30 These things shall be done unto thee,
For that thou hast gone a whoring after the heathen,
And because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister ;
Therefore will I give her cup into thine hand ^c.

32 Thus saith the Lord God :

Thou shalt drink of thy sister's cup,
Which is deep and large :
Thou shalt be laughed to scorn and had in derision ;

¹ It containeth much ^d.

¹ Or, Too
much to
endure

33 Thou shalt be filled with drunkenness and sorrow,
With the cup of astonishment and desolation,
With the cup of thy sister Samaria.

34 Thou shalt even drink it and drain it out,
And thou shalt gnaw the sherds thereof ^e,
And shalt tear ^f thy breasts :

For I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God :

Because thou hast forgotten me,
And cast me behind thy back,
Therefore bear thou ^g also thy lewdness and thy
whoredoms.

^a A common expression with Ezekiel for idol worship. Cf. xviii. 6, 12, &c.
As in other cases, the alliance with Egypt had involved idolatry.

^b i.e. all that thou hast got by thy labour.

^c i.e. punish thee as I have punished her. For the metaphor, cf. Jer. xxv. 15, &c.

^d Rather, 'which containeth much,' a continuation of the description of the cup. The previous clause, not in LXX, is a rather tame gloss.

^e So that not the slightest drop of bitterness should be left untasted, even crushing the very sherds of the cup with their teeth.

^f Rather 'tear out', used in xvii. 9 of the roots of a tree torn out of the ground, as if with the sherd-fragments. The breasts, which had played a guilty part in her sin, are torn out in her fit of drunken madness (Jer. xxv. 16).

^g 'Bear the consequence of.' See note on xiv. 10.

Jerusalem and Samaria, having alike committed the same sins of adultery, murder, and idolatry, justly received the same punishment. xxiii. 36-49.

The LORD said moreover unto me : 36

Son of man, wilt thou judge^a Oholah and Oholibah?

Then declare unto them their abominations.

For they have committed adultery, 37

And blood is in their hands,

And with their idols have they committed adultery^b;

† 1 See ch.
xvi. 20, 21.

And they have also ¹caused their sons, whom they bare unto me, to pass through *the fire* unto them^c to be devoured.

Moreover this they have done unto me : 38

They have defiled my sanctuary in the same day^d,

And have profaned my sabbaths.

For when they had slain their children to their 39 idols,

Then they came the same day^e into my sanctuary to profane it ;

And, lo, thus have they done in the midst of mine house.

² Or, *to come* And furthermore ye have sent for men ²that come 40 from far :

Unto whom a messenger^f was sent,

And, lo, they came ;

For whom thou didst wash thyself,

Paintedst thine eyes^g,

And deckedst thyself with ornaments ;

And satest upon a stately bed, 41

With a table prepared before it,

Whereupon thou didst set mine incense and mine oil^h.

^a Cf. xx. 4 ; xxii. 2.

^b i. e. by idolatry ; they have committed spiritual just as they have committed literal adultery. ^c i. e. unto the idols. See note on xvi. 21.

^d These words (lit. 'on that day') are probably an insertion from the next verse, where the point is that they combined the sacrifice of children to Molech with the worship of Jehovah on the same day, thus insulting Him and profaning His Temple. See Zeph. i. 5 and note. Cf. Jer. vii. 9-11.

^e See previous note.

^f This seems to refer to a definite embassy, very probably one sent to Egypt for help. This was part of their old policy of seeking the alliances of heathen nations. Or it may be taken as wholly figurative. Her eagerness for foreign nations and their idolatries was like a harlot sending solicitations.

^g So as to make them appear larger. See note on Jer. iv. 30.

^h Offerings to reward her paramour. These were Jehovah's gifts given over to the idols. See Hos. ii. 8, 9, and note on ver. 48. Perhaps the obscene worship of the Babylonish Mylitta is here referred to.

42 And the voice of a multitude being at ease was with her^a :

And with men of the common sort were brought drunkards from the wilderness^b ;

And they put bracelets upon the hands of them *twain*,

And beautiful crowns upon their heads.

43 Then said I^c ¹ of her that was old in adulteries, ¹ Or, *She that is old will commit adulteries*
Now will they commit ² whoredoms with her, ³ and she *with them*.

44 And they went in unto her, as they go in unto an harlot : ² Heb. *her whoredoms*.

So went they in unto Oholah and unto Oholibah, ³ Or, *even with her*
the lewd women.

45 And righteous men, they shall judge them with the judgement of adulteresses^d,

And with the judgement of women that shed blood ;

Because they are adulteresses,

And blood is in their hands.

46 For thus saith the Lord God :

I will bring up an assembly against them,

And will give them to be tossed to and fro and spoiled.

47 And the assembly shall stone them with stones^e,

And despatch them with their swords^e ;

They shall slay their sons and their daughters,

And burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land,

That all women may be taught not to do after your lewdness^f.

^a The Hebrew text yields no satisfactory sense and is evidently corrupt. LXX appears to have translated from a text, 'and they prophesied (i.e. played instruments; see 1 Chron. xxv. 3; cf. 1 Sam. x. 11; xix. 20) with peaceful strains.'

^b The Hebrew text again appears to be corrupt, the word translated 'drunkards' (Sabeans in A.V.) being almost exactly the same as 'brought', and probably a duplicate. Omitting it we read, nearly with LXX, 'and to men of the common crowd were brought [men] from the wilderness;' i.e. vulgar men and even savages were among her lovers.

^c With a slight alteration of the text, this verse might be rendered, 'Do they commit adultery with her that is old? Now will even she commit whoredom?' The answer to the question being given in the next verse.

^d They will be punished with the punishment that adulteresses and murderers deserved, stoning and death with the sword. Deut. xxii. 24; Gen. ix. 6.

^e See note on ver. 45.

^f This verse makes it evident that Ezekiel has in his mind not merely idolatry regarded as figurative adultery, but the acts of lewdness associated with idolatrous worship. See note on Hos. iv. 12 ff.

And they shall recompense your lewdness upon you, 49
 And ye shall bear ^a the sins of your idols :
 And ye shall know that I am the Lord GOD.

IX. THE FINAL ORACLES AGAINST JERUSALEM. xxiv.

(1) *THE PARABLE OF THE CALDRON ILLUSTRATING THE SIEGE.* xxiv. 1-14.

The caldron set on the fire. xxiv. 1-5.

Again, in the ninth year, in the tenth month, in the **24**
 tenth *day* of the month ^b, the word of the LORD came
 unto me, saying,

Son of man, write thee the name of the day, 2
Even of this selfsame day :

¹ Heb.
leaned
upon.

The king of Babylon ¹ drew close unto Jerusalem
 This selfsame day.

And utter a parable unto the rebellious house, and ³
 say unto them,

Thus saith the Lord GOD,

Set on the caldron ^c, set it on,

And also pour water into it :

Gather the pieces thereof into it, 4
 Even every good piece

The thigh, and the shoulder ;

Fill it with the choice bones.

Take the choice of the flock, 5

And pile also the bones ^d under it :

Make it boil well ;

Yea, let the bones thereof be seethed in the midst
 of it ^e.

*Jerusalem's guilt and uncleanness cleave like the rust
 to a caldron.* xxiv. 6-8.

Wherefore thus saith the Lord GOD : 6

Woe to the bloody city,

² Or, *scum*

To the caldron whose ²rust is therein,
 And whose ²rust ^f is not gone out of it !

^a i.e. be punished for. See note on xiv. 10.

^b See 2 Kings xxv. 1.

^c The caldron is Jerusalem, and the pieces of flesh the people who had gathered therein for safety. See xi. 3. By the 'thigh', &c., the chief people would be meant.

^d Probably, from the context, a very early corruption for wood, which is a very similar word in Hebrew.

^e Ezekiel does not explain this part of the parable, but leaves it to be inferred that the boiling refers to the miseries of the siege.

^f A new figure is now introduced, the rust of an old caldron representing the foul and long-established wickedness which ate into the vitality of the State.

Bring it out piece by piece ;

No lot is fallen upon it ^a.

7 For her blood is in the midst of her ;

She set it upon the bare rock ^b ;

She poured it not upon the ground, to cover it with dust ;

8 That it might cause fury to come up to take vengeance,

I have set her blood upon the bare rock, that it should not be covered.

Previous chastisements having failed, her rust and foulness must be completely consumed in the fire.

xxiv. 9-14.

9 Therefore thus saith the Lord GOD :

Woe to the bloody city !

I also will make the pile great ^c.

10 Heap on ^d the wood,

Make the fire hot,

Boil well the flesh,

And make thick the broth,

And let the bones be burned ^e.

11 Then set it empty upon the coals thereof,

That it may be hot,

And the brass thereof may burn ^f,

And that the filthiness of it may be molten in it,

That the rust of it may be consumed.

12 She hath wearied ¹ *herself* ^g with toil :

Yet her great rust goeth not forth out of her ;

Her rust ² *goeth not forth* by fire.

13 ³ In thy filthiness is lewdness :

¹ Or, me

² Or, is *in the fire*

³ Or, *For thy filthy lewdness* [†]

The figure was in part suggested by the red colour of rust, resembling stains of blood which could not be wiped off.

^a They are to be pulled out one by one, none being allowed by lot (Nah. iii. 10) or otherwise to remain in possession. Cornill reads 6b after ver. 10.

^b Where it could not sink in or be overgrown or covered with earth, so that Jehovah might see it and punish. Cf. Lev. xvii. 13 ; Gen. iv. 10. See note on xviii. 13.

^c Ezekiel here returns to the thought of the first paragraph. Jehovah Himself in His wrath would gather the huge pile to make the water boil furiously.

^d LXX reads, 'I will heap,' &c.

^e When the water has boiled away and the bones in the pot burn, a figure expressing the increasing horrors of the siege.

^f The murder-stained city must be purified by burning and demolition.

^g The text of this verse is almost certainly corrupt. The first clause, omitted by LXX, is probably a duplicate of the last clause of ver. 11, which it rather closely resembles. The rest of the verse, 'her great rust,' &c., may possibly be translated as in R.V. (text), but, if so, it must be understood in connexion with ver. 13 and refer to the insufficiency of previous chastisement.

Because I have purged thee and thou wast not
purged ^a,
Thou shalt not be purged from thy filthiness any more,
Till I have ¹ satisfied my fury ² upon thee.

¹ Heb.
brought
to rest.

² Or, toward

I the LORD have spoken it : 14
It shall come to pass, and I will do it ;
I will not go back,
Neither will I spare,
Neither will I repent ;
According to thy ways, and according to thy doings,
shall they judge thee,

Saith the Lord God.

(2) A SYMBOL OF PRIVATE BEREAVEMENT.

xxiv. 15-27.

*The prophet's symbolical abstention from mourning
at his wife's death. xxiv. 15-18.*

Also the word of the LORD came unto me, saying, 15
Son of man, behold, I take away from thee the 16
desire of thine eyes with a stroke ^b :

Yet neither shalt thou mourn nor weep,
Neither shall thy tears run down.

^{†3} Heb. *be
silent.*

Sigh, ⁸ but not aloud ; 17

Make no mourning for the dead ^c,
Bind thy headtire upon thee ^d,
And put thy shoes upon thy feet ^e,
And cover not thy lips,

^{†4} See Jer.
xvi. 5-7,
Hos. ix. 4.

And ⁴ eat not the bread of men ^f.

So I spake unto the people in the morning ^g ; and at 18
even my wife died : and I did in the morning as I was
commanded.

*The symbol shewed the bewilderment and shame with
which the exiles would hear of Jerusalem's fall.*
xxiv. 19-24.

And the people said unto me, Wilt thou not tell us 19
what these things are to us, that thou doest so ? Then 20

^a As previous chastisements had proved insufficient, she needed a more
drastic purgation.

^b Probably the prophet, overwhelmed by his wife's mortal illness, already
felt that paralysing consternation which caused him to act as he did, and
realised afterwards both in the fate of his wife and his own feelings the hand of
God. See notes on Hos. i. 2 ; Jer. xxxii. 6-8.

^c Shew not the customary signs of mourning.

^d To let the hair hang loosely was a mark of grief. Cf. Lev. x. 6 ; xiii. 45 ;
xxi. 10 ; 2 Sam. xv. 30. See note on Ezek. xlv. 20.

^e Cf. 2 Sam. xv. 30.

^f The mourning feast which men were accustomed to. Cf. Jer. xvi. 7 ;
Hos. ix. 4 ; Deut. xxvi. 14.

^g To shew how little he realised the suddenness with which the end came.

I said unto them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel,

Thus saith the Lord GOD:

Behold, I will profane my sanctuary,

The pride of your power ^a,

The desire of your eyes,

And ¹ that which your soul pitieth;

And your sons and your daughters whom ye have ¹ Heb. *the pity of your soul.*

left behind ^b shall fall by the sword.

22 And ye shall do as I have done:

Ye shall not cover your lips,

Nor eat the bread of men.

23 And your tires shall be upon your heads,

And your shoes upon your feet:

Ye shall not mourn nor weep;

But ye shall pine away in your iniquities,

And moan one toward another ^c.

24 Thus shall Ezekiel be unto you a sign;

According to all that he hath done shall ye do:

When this cometh, then shall ye know that I am the Lord GOD.

The very different effect of the news on the prophet himself. xxiv. 25-27.

25 And thou, son of man, shall it not be in the day when

I take from them their ² strength ^d, the joy of their ² Or,

³ glory, the desire of their eyes, and ⁴ that whereupon ³ Or, *beauty*

they set their heart, their sons and their daughters, ⁴ Heb. *the*

26 that in that day he that escapeth shall come unto thee, ⁵ Heb. *lifting up*

27 to cause thee to hear it with thine ears? In that day ⁶ *of their soul.*

shall thy mouth be opened ^e ⁵ Or, *to-*

and thou shalt speak, and be no more dumb: so shalt ⁶ *gether with*

thou be a sign unto them;

And they shall know that I am the LORD.

* 'The glory of your might'; i.e. that in which you trust as the source of your strength, in contrast to what it would now become, 'the pity of your soul.'

^b i.e. at Jerusalem.

^c You will grieve in the presence of each other only, ashamed to let the heathen see your distress.

^d The Temple in which they trusted instead of Jehovah their 'fortress-rock' (Isa. xvii. 10).

^e See note on xxxiii. 21-22, where what is here a prediction is recorded as a fact. The reference appears to be, speaking generally, to the prophet's frequent habit of silence (iii. 25, 26, &c.; see especially note on xxxiii. 22 and Introd., p. 16), or more especially to the refusal to answer the many deputations of the elders (xiv. 3; xx. 3). When the judgement was passed and the people were in a repentant mood, a different attitude was possible. This leads up to the more hopeful prophecies of xxxiii-xxxix.

Part II. xxv—xxxiii.

PROPHECIES AGAINST THE NATIONS^a.

I. PROPHECIES AGAINST SURROUNDING PEOPLES. xxv—xxviii.

(1) *THE DOOM OF AMMON.* xxv. 1-7.

And the word of the LORD came unto me, saying, **25**
 Son of man, set thy face toward the children of Am- 2
 mon, and prophesy ¹against them: and say unto the 3
 children of Ammon,
 Hear the word of the Lord God;
 Thus saith the Lord GOD:
 Because thou^b saidst, Aha, against my sanctuary,
 When it was profaned;
 And against the land of Israel,
 When it was made desolate;
 And against the house of Judah,
 When they went into captivity:
 Therefore behold, I will deliver thee to the children 4
 of the east^c for a possession,
 And they shall set their encampments in thee,
 And make their dwellings in thee;
 They shall eat thy fruit,
 And they shall drink thy milk.
 And I will make Rabbah^d a stable^e for camels, 5
 And the children of Ammon^f a couching place
 for flocks:

^a Originally this appears to have been a collection of short prophecies of nearly symmetrical form (viz. xxv. 1-7; 8-11; 12-14; 15-17; xxvi. 1-6; and perhaps we should add xxviii. 20-24; xxix. 1-3, 10-12). These were followed by the supplementary prediction of the Restoration in xxviii. 25-26; the original prophecy against Tyre (xxvi. 1-6) being afterwards expanded by the inclusion of prophecies of different dates.

^b The people are here addressed collectively in the feminine singular. The Ammonites are said to rejoice at the calamity inflicted by Nebuchadrezzar on the sanctuary, the land, and the people. For the similar attitude of Edom, cf. Ps. cxxxviii. 7; Obad. 10-14. The Ammonites took part in the campaign which resulted in the first captivity of Jerusalem (2 Kings xxiv. 2). That some hostility was contemplated by the Ammonites about the time of the final siege is implied in xxi. 28-32.

^c Nomad Arabian tribes. See Isa. xi. 14; Jer. xlix. 28.

^d The capital of Ammon, which was taken by David (2 Sam. xii. 29), but afterwards regained its independence. See Amos i. 14.

^e Or more probably pastures. Burckhardt, on visiting the otherwise uninhabited ruins here, found some Arabs who were keeping their camels there.

^f Here used, as the parallelism seems to shew, as practically a synonym for Rabbah. The meaning would seem to be that this ruined city would become a feeding-place for flocks and herds. Cf. Isa. v. 17.

And ye shall know that I am the LORD.

6 For thus saith the Lord GOD :

Because thou hast clapped thine hands ^a,

And stamped with the feet ^a,

And rejoiced with all the despite of thy soul
against the land of Israel ;

7 Therefore behold, I have stretched out mine hand
upon thee,

And will deliver thee for a spoil to the nations ;

And I will cut thee off from the peoples,

And I will cause thee to perish out of the countries :

I will destroy thee ^b ;

And thou shalt know that I am the LORD.

(2) *THE DOOM OF MOAB.* xxv. 8-11.

8 Thus saith the Lord GOD :

Because that Moab and Seir ^c do say, Behold, the

9 house of Judah is like unto all the nations ; therefore

behold, I will open the side ^d of Moab from the cities,

from his cities which are ¹ on his frontiers, the glory of the ¹ Or, in

country, Beth-jeshimoth, Baal-meon, and Kiriathaim^e, ^{every}

10 ² unto the children of the east ^f, to go against the chil- ² Or, to-
dren of Ammon, and I will give them for a possession, ^{gether with}

That the children of Ammon may not be remem- ^{the children}
bered among the nations : ^{of Ammon,}

11 And I will execute judgements upon Moab ; ^{unto the}

And they shall know that I am the LORD. ^{children of}
^{the east}

(3) *THE DOOM OF EDOM.* xxv. 12-14.

12 Thus saith the Lord GOD :

Because that Edom hath dealt against the house of

Judah by taking vengeance ^g,

And hath greatly offended,

And revenged himself upon them ;

13 Therefore thus saith the Lord GOD,

I will stretch out mine hand upon Edom,

^a These are signs of rejoicing and contempt. Cf. Nah. iii. 19.

^b Ptolemy Philadelphus rebuilt it three centuries later, calling it Philadelphia, and it became celebrated among the Greeks and Romans, by whom the fine buildings, ruins of which are still visible, were erected.

^c A mountain of Edom. Not in LXX, and probably an accidental insertion. They denied the Hebrew claim to be the people of God (Amos iii. 2 ; Hos. viii. 2, &c.).

^d i. e. render it defenceless by destroying its cities.

^e Mentioned as important towns on the frontier of Moab. See Jer. xlviii. 23.

^f See note on ver. 4.

^g This probably refers to the share taken by Edom in the capture of Jerusalem. See Obad. 10-14 ; Ps. cxxxviii. 7 ; Lam. iv. 21, 22.

And will cut off man and beast from it :
 And I will make it desolate from Teman ^a ;
 Even unto Dedan ^a shall they fall by the sword.
 And I will lay my vengeance upon Edom by the ¹⁴
 hand of my people Israel ^b ;
 And they shall do in Edom according to mine
 anger and according to my fury :
 And they shall know my vengeance,
 Saith the Lord GOD.

(4) *THE DOOM OF PHILISTIA.* xxv. 15-17.

Thus saith the Lord GOD : 15
 Because the Philistines have dealt by revenge,
 And have taken vengeance with despite of soul to
 destroy it with perpetual enmity ^c ;
 Therefore thus saith the Lord GOD, 16
 Behold, I will stretch out mine hand upon the
 Philistines,
 And I will cut off the Cherethites ^d,
 And destroy the remnant of the sea coast.
 And I will execute great vengeance upon them ¹⁷
 with furious rebukes ;
 And they shall know that I am the LORD,
 When I shall lay my vengeance upon them.

(5) *THE DOOM OF TYRE.* xxvi—xxviii. 19.

(1) *THE DESTRUCTION OF THE MERCHANT CITY WHICH SEEKS PROFIT OUT OF JERUSALEM'S FALL.* xxvi.

The sin and utter destruction of Tyre. xxvi. 1-6.
 And it came to pass in the eleventh year ^e, in the ²⁶
 first day of the month, that the word of the LORD
 came unto me, saying,

^a i.e. from north to south. See notes on Amos i. 12 ; Isa. xxi. 13. It does not seem likely that the Dedanites actually belonged to Edom.

^b This prediction was literally fulfilled by Hyrcanus, who, in 119 B.C., conquered the Idumeans, and compelled them to adopt Judaism. Josephus, *Antiq.*, xiii. 9. 1 ; xv. 7. 9. Cf. *Jewish War*, iii. 3. 5.

^c This must refer to the constant attitude of hostility on the part of the Philistines, their last recorded act of aggression having taken place in the time of Ahaz (see 2 Chron. xxviii. 18), and their power nearly crushed by Neco's capture of Gaza (608 B.C.). See Jer. xlvii. 7. Cf. xvi. 57, where see note.

^d See note on Zeph. ii. 5.

^e i.e. of Zedekiah and of Jehoiachin's captivity. This prophecy was uttered about four months before the final capture of Jerusalem. Tyre, with Zidon, had joined in the league against Nebuchadrezzar (Jer. xxvii. 3), who besieged it for thirteen years (597-584 B.C.). See xxix. 18 and note

- 2 Son of man, because that Tyre hath said against Jerusalem,
 Aha, she is broken *that was* the gate of the peoples ;
 She is turned unto me^a :
 I shall be replenished, now that she is laid waste :
- 3 Therefore thus saith the Lord GOD :
 Behold, I am against thee, O Tyre,
 And will cause many nations to come up against thee,
 As the sea causeth his waves to come up^b.
- 4 And they shall destroy the walls of Tyre,
 And break down her towers :
 I will also scrape her dust from her,
 And make her a bare rock^c.
- 5 She shall be a place for the spreading of nets in the midst of the sea^d ;
 For I have spoken it, saith the Lord GOD :
 And she shall become a spoil to the nations.
- 6 And her daughters which are in the field^e shall be slain with the sword :
 And they shall know that I am the LORD.

Nebuchadrezzar would be Jehovah's agent of destruction.

xxvi. 7-14.

- 7 For thus saith the Lord GOD :
 Behold, I will bring upon Tyre Nebuchadrezzar^f
 king of Babylon, king of kings, from the north,
 With horses, and with chariots, and with horsemen,
 and a company, and much people.
- 8 He shall slay with the sword thy daughters in the field^g :
 And he shall make forts against thee,
 And cast up a mount against thee,

^a i.e. the gate is opened towards me. The commerce which Jerusalem had hitherto intercepted and absorbed would be freely open to Tyre.

^b Tyre being situated on an island, this metaphor is singularly appropriate. Its principal sieges were by Nebuchadrezzar and Alexander, the Crusaders and the Saracens. It was finally overthrown in the thirteenth century A.D. See note on xxix. 18.

^c So that there is not the least trace of her buildings left. Cf. ver. 14.

^d The famous Tyre, celebrated for its wealth and magnificence, to which its numerous maritime colonies looked as their metropolis, and to which even Carthage sent a yearly offering, will become a mere fishing-station, as indeed it is to-day. 'A mournful and solitary silence now prevails along the shore which once resounded with the world's debate' (Gibbon).

^e Her subject towns and villages on the mainland ; e.g. Gebal, Beirût, &c.

^f Had the prophet, on revising his work, desired to remove discrepancies, this verse would have been erased when, some seventeen years later, he added xxix. 17-20.

^g See note on ver. 6.

And raise up the buckler^a against thee.
And he shall set his battering engines against thy
walls,

†¹ Heb.
swords.

And with his ¹ axes ^b he shall break down thy towers.
By reason of the abundance of his horses their dust ¹⁰
shall cover thee :

Thy walls shall shake at the noise of the horse-
men,

†² Or,
wheels

And of the ² wagons, and of the chariots,
When he shall enter into thy gates,
As men enter into a city wherein is made a breach.
With the hoofs of his horses shall he tread down ¹¹
all thy streets :

†³ Or,
obelisks

He shall slay thy people with the sword,
And the ³ pillars ^c of thy strength shall go down to
the ground.

And they shall make a spoil of thy riches, 12

And make a prey of thy merchandise :

And they shall break down thy walls,

And destroy thy pleasant houses :

And they shall lay thy stones and thy timber and
thy dust in the midst of the waters ^d.

And I will cause the noise of thy songs to cease ; 13

And the sound of thy harps shall be no more heard ^e.

And I will make thee a bare rock ^f : 14

Thou shalt be a place for the spreading of nets ;

Thou shalt be built no more :

For I the LORD have spoken it,

Saith the Lord God.

^a Something similar to the mantelet. See note on Nah. ii. 5.

^b Perhaps 'with sword-girt warriors'.

^c The word has probably here its ordinary technical meaning of the obelisks which stood by the altars. See note on Hos. iii. 4. The words which follow may either be taken literally, 'Thy strong obelisks', difficult therefore to overthrow, or 'in which thou puttest thy strength'. Cf. xxiv. 21. Herodotus (ii. 44) speaks of two such obelisks, one of refined gold, the other of 'emerald', or perhaps green glass, which were in connexion with the temple of Melkarth, the Phœnician Hercules. The Greek historian Arrian spoke of this sanctuary as the oldest in the annals of mankind.

^d i. e. throw them over into the sea. The traveller may still see the 'mass of granite columns and marble blocks which pave the bottom of the clear sea'. *Picturesque Palestine*, iii, p. 54.

^e Tyre seems to have been celebrated for its music. Cf. Isa. xxiii. 15, 16.

^f Repeated from verses 4 and 5. 'At this day the people of Tyre, now a poor village, subsist chiefly by fishing; "their boats are the only craft in the harbour of her whose merchants were princes; and the old wharves and the column-strewn promontory, whence all the palaces have been long since swept away, are covered with their nets, spread out to dry over their ruins"'. W. Houghton, *Bible Educ.* iv. 171.

The dismay and sorrow of the sea-faring nations at Tyre's ruin. xxvi. 15-18.

15 Thus saith the Lord God to Tyre :

Shall not the isles ^a shake at the sound of thy fall,
When the wounded groan,
When the slaughter is made in the midst of thee ?

16 Then all the princes of the sea shall come down
from their thrones,
And lay aside their robes,
And strip off their brodered garments :
They shall clothe themselves with ¹ trembling ;
They shall sit upon the ground ^b,
And shall tremble every moment,
And be astonished at thee.

¹ Heb.
tremblings.

17 And they ^c shall take up a lamentation for thee,
And say to thee, How art thou destroyed,
That wast inhabited ² of seafaring men,
The renowned city,
Which wast strong in the sea,
She and her inhabitants,

² Or, being
won *from*
the seas

Which caused their terror to be on all that ³ haunt it !
18 Now shall the isles tremble in the day of thy fall ;
Yea ^d, the isles that are in the sea shall be dismayed
at thy departure.

³ Or, *in-*
habited her

The fall will be final and complete. xxvi. 19-21.

19 For thus saith the Lord God :

When I shall make thee a desolate city,
Like the cities that are not inhabited ;
When I shall bring up the deep upon thee,
And the great waters shall cover thee ^e ;

20 Then will I bring thee down with them that descend
into the pit ^f,
To the people of old time,

And will make thee to dwell in the nether parts of
the earth,

⁴ In the places that are desolate of old,

⁴ Another
reading is,
Like.

^a Rather 'coastlands'. The peoples of the Mediterranean sea-board and islands are poetically represented as hearing the noise of the storming of Tyre and the groaning of the wounded.

^b Cf. Isa. xlvii. 1 ; Lam. ii. 10. Here it is an act of voluntary self-abasement before the imaginary terror of Nebuchadrezzar's approach.

^c i.e. the 'princes' of ver. 16.

^d The last half of this verse, omitted in LXX, is probably merely a textual duplicate of the first half. If so, the first half is best explained as part of the lamentation of the princes.

^e Cf. ver. 3.

^f i.e. Sheol. Cf. Isa. xiv. 15-17.

¹ Or, as otherwise read, *Nor set thy glory &c.*

^{†2} Or, a destruction Heb. *terrors.*

With them that go down to the pit,
That thou be not inhabited ;
¹ And I will set glory ^a in the land of the living :
I will make thee ² a terror, 21
And thou shalt be no more :
Though thou be sought for,
Yet shalt thou never be found again,
Saith the Lord God.

(II) *A DIRGE OVER THE DOWNFALL OF THE MISTRESS OF THE SEA.* xxvii.

Tyre was like a noble ship well-built, well-furnished, and well-manned^b. xxvii. 1-11.

The word of the LORD came again unto me, saying, 27
And thou, son of man, take up a lamentation for ² Tyre ;

^{†3} Heb. *entrances.*

And say unto Tyre, O thou that dwellest at the ³ entry of the sea ^c,
Which art the merchant of the peoples unto many isles ^d,

Thus saith the Lord God :

Thou, O Tyre, hast said, I am perfect in beauty.
Thy borders are in the heart of the seas ^e, 4
Thy builders have perfected thy beauty.

⁴ Heb. *built.* They have ⁴ made all thy planks of fir trees from ⁵ Senir ^f :

They have taken cedars from Lebanon to make a mast for thee.

Of the oaks of Bashan ^g have they made thine oars ; ⁶

^c By a very slight alteration of letters Cornill, following LXX, makes the very satisfactory emendation, 'Nor stand in the land of the living'. Some such emendation is obviously required by the context. While the island Tyre somewhat recovered from Nebuchadrezzar's campaign against it, the continental city Palae-tyrus was finally destroyed.

^b As verses 9b-25a, which refer to the military appointments and commerce of Tyre, rather break the unity of the picture of the ship which we certainly get in 3b-9a and 25b-28, it is possible that 9b (or at least 12)-25a may be a later insertion, probably by Ezekiel himself.

^c Tyre was the door to the great sea-world of commerce (Isa. xxiii. 3). Davidson suggests that in the plural form of the word there is an allusion to its two harbours.

^d Better, 'coastlands'. See note on xxvi. 15.

^e Tyre was largely built on an island. Ezekiel here, as apparently in 9b-11, combines a description of the city with the figure of the ship.

^f The Amorite name for Hermon, or at least part of the Hermon range. See Deut. iii. 9; Cant. iv. 8.

^g Bashan, in Gilead, was as famous for its oaks as Lebanon for its cedars. Cf. Isa. ii. 13.

- They have made thy ¹ benches of ivory inlaid in ¹ Or, *deck*
 boxwood ^a, from the isles of Kittim ^b.
- 7 Of fine linen with brodered work from Egypt was
 thy sail ^c,
 That it might be to thee for an ensign;
 Blue and purple from the isles of Elishah ^d was
 thine awning.
- 8 The inhabitants of Zidon and Arvad ^e were thy
 rowers:
 Thy wise men, O Tyre, were in thee,
 They were thy pilots.
- 9 The ² ancients of Gebal ^f and the wise men thereof ² Or, *elders*
 were in thee thy calkers ^g:
 All the ships of the sea with their mariners were in
 thee ^h to ³ occupy thy merchandise. ³ Or, *ex-*
change
- 10 Persia and Lud ⁱ and Put ⁱ were in thine army,
 Thy men of war:
 They hanged the shield ^k and helmet in thee;
 They set forth thy comeliness.
- 11 The men of Arvad with thine army were upon thy
 walls round about,

^a Heb. *tē'asshūr*, 'the upright tree'. Possibly the evergreen cypress (sherbin tree), but its identity cannot be determined (Isa. xli. 19; lx. 13).

^b Cyprus, closely associated by commerce with Tyre. Cf. Isa. xxiii. 1.

^c It would appear from this passage that the ships of this period had only one large square sail, in addition to oars. The ships of St. Paul's day had also a foresail (Acts xxvii. 40). Egypt had been always famous for its linen, which was used in great quantities for wrapping mummies. See Prov. vii. 16. It would, however, be a mistake to argue from this idealised description that fine linen was actually used at this time for sails. Their various colours may have served, in the absence of flags, apparently unknown to the ancient world, as distinguishing signs.

^d The coastlands of Elishah (probably the Alasia of the Tel-el-Amarna tablets), an unknown Grecian colony (Gen. x. 24), possibly Sicily. The purple was obtained from more than one species of shell-fish. The Tyrian purple was famous in the ancient world. 'To the present day thick layers of crushed shells of *Murex brandaris* may be found near Tyre, the remains of this extinct industry, and recalling the Mons Testaceus of Rome or the kitchen-middens of Denmark' (Tristram, see *The Land of Israel*, p. 52).

^e A city on an island of the same name, a few miles north-east of Tripolis on the Syrian coast.

^f A Phoenician coast city, twenty miles north of Beirūt.

^g Those who stopped the seams or cracks of a vessel, metaphorical for the wise councillors of State.

^h The figure is here rather strained. The great ship in the sense of the State comprised both the navy and army. But see note b on p. 114.

ⁱ Probably Lydians and Lybians. See note on Jer. xlv. 9.

^k The practice of hanging shields as an ornament on vessels was common in all navigation, and may still be seen in the representation of the Norman ships on the Bayeux tapestry.

¹ Or, *valorous men*

And ¹ the Gammadim ^a were in thy towers ^b :
They hanged their shields upon thy walls ^b round
about ;
They have perfected thy beauty.

The traffic of Tyre with many people. xxvii. 12-25.

Tarshish ^c was thy merchant by reason of the multi- ¹²
tude of all kinds of riches ;
With silver, iron, tin, and lead, they traded for thy
wares.

Javan ^d, Tubal ^e, and Meshech ^e, they were thy ¹³
traffickers :

They traded the persons of men and vessels of
brass for thy merchandise.

They of the house of Togarmah ^f traded for thy ¹⁴
wares with horses and war-horses and mules.

The men of Dedan ^g were thy traffickers : ¹⁵
Many isles were the mart of thine hand :

² Or, *for a present*

They brought thee ² in exchange horns of ivory and
ebony.

Syria ^h was thy merchant by reason of the multitude ¹⁶
of thy handyworks :

³ Or, *carbuncles*

They traded for thy wares with ³ emeralds, purple,
and broidered work,
And fine linen, and coral, and rubies.

Judah, and the land of Israel, they were thy ¹⁷
traffickers :

They traded for thy merchandise wheat of Min-
nith ⁱ,

⁴ Perhaps a
kind of con-
fection.

And ⁴ pannag ^k, and honey, and oil, and balm.

^a An otherwise unknown people. Perhaps, as Cornill suggests, the-word is a corruption of the unidentified Zemarim (Gen. x. 18).

^b Though the reference is to the defences of a city, the picture is that of a fortified ship. See note on ver. 10.

^c See note on Isa. ii. 16.

^d The Ionians of the western coast of Asia Minor. See Joel iii. 6.

^e Probably northern tribes of Asia Minor. East of Tubal, still rich in copper.

^f A distant and not improbably an Armenian race, but the identification is uncertain. Herodotus (i. 194) says it was rich in horses and mules.

^g An Arab tribe (Isa. xxi. 13; Jer. xxv. 23). Ebony and ivory point to a traffic between them and India. But as Dedan is mentioned again in ver. 20, we should probably be right in reading, with LXX, men of Rhodes, as in Gen. x. 4 (LXX).

^h We should probably read Edom, a reading supported by Syriac and LXX. See note on xvi. 57.

ⁱ As the only Minnith otherwise mentioned was an Ammonitish town (Judg. xi. 33), Cornill reads 'spices' in practical agreement with LXX.

^k A word quite unknown either as a place or article of commerce. Cheyne thinks that we should certainly read grape-syrup for pannag and honey.

- 18 Damascus was thy merchant for the multitude of
thy handyworks,
By reason of the multitude of all kinds of riches ;
With the wine of Helbon^a, and white wool.
- 19 Vedan^b and Javan traded¹ with yarn for thy¹ wares :
² Bright iron, cassia, and calamus, were among thy¹ merchandise.
¹ According to some ancient versions, from *Uzal*.
- 20 Dedan^c was thy trafficker in precious cloths for² riding.
² Or, *Wrought*
- 21 Arabia, and all the princes of Kedar^d, they were
the merchants of thy hand ;
In lambs, and rams, and goats, in these were they
thy merchants.
- 22 The traffickers of Sheba^e and Raamah^f, they were
thy traffickers :
They traded for thy wares with chief of all spices,
And with all precious stones, and gold.
- 23 Haran^g and Canneh and Eden, the traffickers of
Sheba^h,
Asshur and Chilmadⁱ, were thy traffickers.
- 24 These were thy traffickers in choice wares^k,
In³ wrappings of blue and broidered work,
And in chests of rich apparel,
Bound with cords and made of cedar, among thy
merchandise.
³ Or, *bales*

^a A town on the Anti-Lebanon, celebrated for its vineyards in ancient and modern times. Cf. Hos. xiv. 7.

^b Possibly Waddan, an Arabian town midway between Mecca and Medinah, but its connexion here with the Ionians is not easily explained. The word, omitted in LXX, may be merely a repetition of Dedan in the next verse. LXX points to a considerable corruption of the text.

^c See note on ver. 15.

^d See note on Isa. xxi. 16.

^e A district of Southern Arabia. For the commerce here mentioned, cf. 1 Kings x. 2; Isa. lx. 6; Ps. lxxii. 15; Jer. vi. 20, where see note.

^f A district connected with Sheba; also in Gen. x. 7, where Raamah is described as Sheba's father.

^g Haran, a well-known town in North-West Mesopotamia. Eden, which was probably near it, has been identified with the modern Bit-adinu. Canneh, otherwise unknown in this form, is probably a corruption of Calneh. See note on Amos vi. 12.

^h The repetition of Sheba is extremely improbable. Cornill is probably right in reading, with LXX, 'they were thy traffickers'.

ⁱ Not otherwise known. The text is probably corrupt. A few commentators, following Kimchi, read, 'Asshur was as one used to thy merchandise', but the last word breaks the symmetry of the passage.

^k The details of ver. 24 are very uncertain, there being very many otherwise unknown, or little known, words. We should perhaps translate, 'These . . . in splendid vestures, in cloaks of blue and broidered work, and costly cloaks of many threads, in cords (or ropes) twisted and strong', &c.

The ships of Tarshish ^a were thy caravans for thy 25
merchandise :

And thou wast replenished,
And made very glorious ^b in the heart of the seas.

She is figured as a great ship overwhelmed in the storm.
xxvii. 26-28.

Thy rowers have brought thee into great waters : 26
The east wind hath broken thee in the heart of the
seas.

Thy riches, and thy wares, thy merchandise, 27
Thy mariners, and thy pilots, thy calkers, and the

¹ Or, *ex-*
changers

¹ occupiers of thy merchandise,

And all thy men of war, that are in thee,

² Or, *And in*

² With all thy company which is in the midst of thee,
Shall fall into the heart of the seas in the day of thy
ruin.

³ Or, *waves*

At the sound of the cry of thy pilots the ³ suburbs 28
shall shake ^c.

*The lamentation of all sea-faring men over Tyre's
shipwreck.* xxvii. 29-36.

And all that handle the oar, 29

The mariners, *and* all the pilots of the sea,

Shall come down from their ships,

They shall stand upon the land,

And shall cause their voice to be heard over thee, 30

And shall cry bitterly,

And shall cast up dust upon their heads ^d,

They shall wallow themselves in the ashes :

And they shall make themselves bald for thee, 31

And gird them with sackcloth,

And they shall weep for thee in bitterness of soul
with bitter mourning.

And in their wailing they shall take up a lamentation 32
for thee, and lament over thee, *saying*,

Who is there like Tyre,

^a See note on Isa. ii. 16.

^b Cornill and others take this word literally, 'Thou art heavily freighted.' But the more usual metaphorical sense in the text (cf. Isa. lxvi. 5) suits the general context best, the magnificence of Tyre's equipment forming a dramatic contrast to her overthrow. In any case the figure is again that of the ship.

^c We should probably read, with LXX, 'At the sound of thy cry thy pilots tremble with fear'. Even the stout-hearted pilots are paralysed by the general panic as the great ship disappears.

^d This and what follow are signs of mourning. Cf. vii. 18; 2 Sam. i. 2; Isa. lviii. 5; Deut. xiv. 1.

Like her that is brought to silence in the midst
of the sea?

- 33 When thy wares went forth out of the seas,
Thou filledst many peoples;
Thou didst enrich the kings of the earth
With the multitude of thy riches and of thy mer-
chandise.

- 34 ¹ In the time that thou wast broken by the seas in the depths of the waters,
Thy merchandise and all thy company did fall in the midst of thee.

¹ According to some ancient versions, *Now thou art broken . . . are fallen* *Ec.*

- 35 All the inhabitants of the isles are astonished at thee,
And their kings are horribly afraid,
They are troubled in their countenance.

- 36 The merchants among the peoples hiss at thee ^a;
Thou art become ² a terror,
And thou shalt never be any more.

² Or, a destruction
Heb.
terrors.†

(III) THE FALL OF THE KING OF TYRE.

xxviii. 1-19.

His inordinate self-glorification. xxviii. 1-5.

- 28 The word of the LORD came again unto me, saying,

² Son of man, say unto the prince of Tyre,

Thus saith the Lord GOD:

Because thine heart is lifted up,
And thou hast said, I am a god ^b,
I sit in the seat of God,

In the ³ midst of the seas;

³ Heb.
heart.

Yet thou art man, and not God,
Though thou didst set thine heart as the heart of God ^c:

- 3 Behold, thou art wiser than Daniel ^d;

There is no secret that they can hide from thee:

- 4 By thy wisdom and by thine understanding thou
hast gotten thee ⁴ riches,

⁴ Or, power

And hast gotten gold and silver into thy treasures:

- 5 By thy great wisdom and by thy traffic hast thou
increased thy ⁴ riches,

And thine heart is lifted up because of thy ⁴ riches:

^a Better, 'over thee', as a sign of consternation. Cf. Jer. xix. 8; 1 Kings ix. 8.

^b Cf. the boast put into the mouth of the king of Babylon (Isa. xiv. 13-14). Ethbaal II was king of Tyre at this time. There is a legend which makes Astarte give a star, which in her wanderings she had seen falling from heaven, to Tyre.

^c Such was thy pride, that thou mightest have been God Himself. For the meiosis of the previous clause, cf. Hos. viii. 6; Jer. xxxi. 3.

^d See note on xiv. 14. From the present passage it would appear that some one named Daniel was already credited with extraordinary wisdom. The description is half-ironical.

A shameful death is a fit punishment for his pride.

xxviii. 6-10.

Therefore thus saith the Lord God: 6

Because thou hast set thine heart as the heart of
God;

Therefore behold, I will bring strangers upon thee, 7

The terrible of the nations^a:

And they shall draw their swords against the beauty
of thy wisdom^b,

+¹ Or, *profane*

And they shall¹ defile^c thy brightness.

They shall bring thee down to the pit; 8

And thou shalt die the deaths^d of them that are
slain,

In the heart of the seas.

Wilt thou yet say before him that slayeth thee, 9
I am God?

But thou art man, and not God^e,

² Or, *profaneth*

In the hand of him that² woundeth thee.

Thou shalt die the deaths of the uncircumcised^f 10
by the hand of strangers:

For I have spoken it, saith the Lord God.

*The perfect one is degraded and expelled from the Eden
of God. xxviii. 11-19.*

Moreover the word of the LORD came unto me, saying, 11

Son of man, take up a lamentation for the king of 12

Tyre, and say unto him,

Thus saith the Lord God:

³ Or,

measure

Or, *pattern*

Thou sealest up the³ sum^g, full of wisdom, and
perfect in beauty.

Thou wast in Eden the garden of God; 13

Every precious stone was thy covering^h,

⁴ Or, *ruby*

The⁴ sardius, the topaz, and the diamond,

^a The Chaldeans. See xxvi. 3. Cf. Hab. i. 7-11.

^b i.e. the beautiful things gotten by thy wisdom.

^c They would prove how undivine a thing it really was. See margin.

^d Slain in a sea-engagement, by a death so violent as to be regarded as dying
several times. Cf. Jer. xvi. 4. ^e See note on ver. 2.

^f i.e. a death of dishonour. The Jews would not have buried an uncircum-
cised heathen with the rites due to one of their own people. See xxxi. 18;
xxxii. 19-32.

^g Davidson, pointing the first word as seal-ring, renders 'thou art the seal-
ring of symmetry (perfection)', a very doubtful rendering of the last word. If
genuine, the words may perhaps mean 'Thou wast completing (cf. Dan. ix. 24,
Gesenius) the measure (i.e. reaching the height of perfection).'

^h i.e. thy garment was decorated with them. The stones here mentioned are
those in the first, second, and fourth rows of the high priest's breastplate.
Exod. xxviii. 17-20 (P).

The beryl, the onyx, and the jasper,
The sapphire, the ¹ emerald, and the ² carbuncle, ¹ Or,
and gold: carbuncle†

The workmanship of thy tabrets and of thy pipes ² Or,
was in thee; emerald†

In the day that thou wast created they were prepared.

14 Thou wast the anointed cherub that covereth ^b:
And I set thee, *so that* thou wast upon the holy
mountain of God ^c;

Thou hast walked up and down in the midst of the
stones of fire ^d.

15 Thou wast perfect in thy ways from the day that
thou wast created ^e,
Till unrighteousness was found in thee ^f.

16 By the multitude of thy traffic they filled the midst
of thee with violence ^g,
And thou hast sinned:

Therefore have I cast thee as profane out of the
mountain of God;

And I have destroyed thee, O covering ^h cherub,
From the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty,
Thou hast corrupted thy wisdom by reason of thy
brightness ⁱ:

I have cast thee to the ground,

I have laid thee before kings,

That they may behold thee ^k.

18 By the multitude of thine iniquities,

* This word, found nowhere else, is explained by Gesenius of the bezel of a ring, but by quite an insignificant alteration of a letter we get 'thy studs', as in Cant. i. 11. If so, it is probable that 'tabrets' represents some other ornament. Above we should render, 'of gold was the workmanship', &c.

^b We should probably read, with LXX, 'With the cherub I set thee on the holy mountain of God', omitting the words 'anointed' and 'covereth', as a gloss connected with the figures of the Cherubim in the Holy of Holies, whereas the cherub here seems rather to be associated by the prophet with the garden of Eden. See Gen. iii. 24. But it is not unlikely that Ezekiel may be referring to some different Eden tradition, in which the cherub plays a more prominent part. See next note.

^c Cf. Isa. xiv. 13. Ezekiel seems here again to have associated with Eden the popular belief in a sacred mountain of the gods.

^d Objects, like the Divine chariot of chs. i and x, flashing with precious stones.

^e The language shews that Ezekiel has the early chapters of Genesis still in his mind.

^f An analogy to the fall of Adam is suggested.

^g i.e. means of violence which Tyre had abused.

^h This word again, which is not in LXX, should probably be omitted. See note on ver. 14.

ⁱ He was allured by success to selfishness and pride.

^k His fall is a joy to his neighbours. See note on Mic. iv. 11.

In the unrighteousness of thy traffic,
 Thou hast profaned thy sanctuaries ^a;
 Therefore have I brought forth a fire from the
 midst of thee,
 It hath devoured thee,
 And I have turned thee to ashes ^b upon the earth
 In the sight of all them that behold thee ^c.

All they that know thee among the peoples shall be ¹⁹
 astonished at thee :

† ¹ Or, a de-
 struction
 Heb.
 terrors.

Thou art become ¹ a terror,
 And thou shalt never be any more.

(6) *THE DOOM OF ZIDON.* xxviii. 20-24.

And the word of the LORD came unto me, saying, ²⁰
 Son of man, set thy face toward Zidon ^d, and pro- ²¹
 phesy against it, and say, 22
 Thus saith the Lord GOD :

Behold, I am against thee, O Zidon ^d;
 And I will be glorified in the midst of thee :

And they shall know that I am the LORD,
 When I shall have executed judgements in her,
 And shall be sanctified in her.

For I will send into her pestilence and blood in ²³
 her streets ;

² Or, be
 judged

And the wounded shall ² fall in the midst of her,
 With the sword upon her on every side ;

And they shall know that I am the LORD.

(7) *ISRAEL SHALL DWELL IN PEACE WITH-
 OUT FEAR OF HER ENEMIES.* xxviii. 24-26.

And there shall be no more a pricking brier ^e unto ²⁴
 the house of Israel,

Nor a grieving thorn of any that are round about
 them,

^a Their conduct rendered their religious worship unreal, but Ezekiel would hardly have spoken in this way of Phoenician worship even at its best, and we should perhaps read with LXX, 'I will profane'. Contrast Isa. xxiii. 18.

^b Though the masculine pronoun is used throughout according to the traditional vocalisation, the description in this verse is more applicable to the city than the king.

^c See note on ver. 17. It is a joy to his enemies just as it is a terror to his friends. See next verse.

^d A Phoenician seaport, about twenty miles to the north of Tyre, its younger but more important sister. It was renowned as much for the antiquity of its religious cult (being the Divine city—the home of Baal and Ashtoreth—which gave gods to Phoenicia, and through it to Greece, Rome, and Carthage), as for the elegance of its craftsmanship and the great beauty of its situation.

^e Cf. ii. 6.

That did despite unto them ;
And they shall know that I am the Lord God.

25 Thus saith the Lord God :

When I shall have gathered the house of Israel ^a
from the peoples among whom they are scattered,
And shall be sanctified in them in the sight of the
nations,

Then shall they dwell in their own land

Which I gave to my servant Jacob.

26 And they shall dwell securely therein ;

Yea, they shall build houses,

And plant vineyards ^b,

And shall dwell securely ;

When I have executed judgements upon all those
that do them despite round about them ;

And they shall know that I am the LORD their
God.

II. PROPHECIES AGAINST EGYPT, FOR THE MOST PART CHRONOLOGICALLY AR- RANGED. xxix-xxxii.

(1) *THE FORTY YEARS' DESOLATION AND
EXILE OF EGYPT.* xxix. 1-16.

The allegory of the crocodile and the fishes. xxix. 1-6a.

29 In the tenth year ^c, in the tenth *month*, in the twelfth
day of the month, the word of the LORD came unto
2 me, saying, Son of man, set thy face against Pharaoh
king of Egypt ^d, and prophesy against him, and against
3 all Egypt : speak, and say,

Thus saith the Lord God :

Behold, I am against thee, Pharaoh ^d king of Egypt,
The great dragon ^e that lieth in the midst of his
rivers,

Which hath said, My river ^f is mine own,

And I have made it for myself.

4 And I will put hooks in thy jaws,

^a Cf. xi. 17 ; xx. 34, 41 ; xxxviii. 8 ; xxxix. 27 ; Isa. xi. 12 ; Jer. xxxi. 8.

^b Cf. Amos ix. 14 ; Isa. lxxv. 21.

^c This prophecy was a warning against expecting help from Egypt. See ver. 7.

^d i.e. Apries (Hophra), 588-569 B.C. Cf. Jer. xlv. 30, a warning against expecting help from Egypt. See notes on ver. 7 and Jer. xliii. 9.

^e i.e. the crocodile, which is found on Roman coins as the emblem of Egypt. See note on Isa. li. 9.

^f The Nile is here put metaphorically for the country. Hophra is said to have boasted that not even a god could deprive him of his kingdom (Herodotus, 2. 169).

And I will cause the fish ^a of thy rivers to stick unto thy scales ;

And I will bring thee up out of the midst of thy rivers,

With all the fish of thy rivers which stick unto thy scales.

And I will leave thee *thrown* into the wilderness ^b, 5

Thee and all the fish of thy rivers :

¹ Heb. *face of the field.*

Thou shalt fall upon the ¹ open field ;

Thou shalt not be brought together, nor gathered :

I have given thee for meat to the beasts of the earth and to the fowls of the heaven.

And all the inhabitants of Egypt shall know that ⁶ I am the LORD.

The punishment of Egypt's untrustworthiness.

xxix. 6b-9a.

Because ^c they have been a staff of reed ^d to the house of Israel,

† ² Or, *by the handle*
Another reading is, *with the hand.*

When they took hold of thee ^e ² by thy hand, 7

Thou didst break, and didst rend all their shoulders :

And when they leaned upon thee,

Thou brakest, and madest all their loins to ^a be at a stand.

† ³ Or, as some read, *shake*. See Ps. lxi. 23.

Therefore thus saith the Lord God : 8

Behold, I will bring a sword upon thee,

And will cut off from thee man and beast.

And the land of Egypt shall be a desolation and a ⁹ waste ;

And they shall know that I am the LORD.

The punishment of Egypt's pride. xxix. 9b-12.

Because ^f he hath said, The river is mine,

And I have made it,

Therefore behold, I am against thee, 10

^a i.e. the people of Egypt, who are dependent on Pharaoh and are involved in his fate.

^b i.e. the desert, which borders on both the fertile banks of the Nile. Here they shall fall and lie unburied instead of being gathered into splendid mausoleums, like the pyramids and other great Egyptian tombs.

^c This should begin a new sentence, the previous clause marking, as usual, a conclusion, the result of what is said in vers. 4-5.

^d Referring to the reeds of the Nile, which would give way when leaned upon. Cf. Isa. xxxvi. 6, where the piercing of the hand is a less forcible metaphor. Egypt had, by promises of help, incited Israel to rebel against their Eastern over-lords, and then failed to fulfil these promises. See 2 Kings xviii. 21 ; Isa. xxx. 7 ; xxxi. 3 ; Jer. xxxvii. 7.

^e We have here again the characteristic change of pronouns.

^f See note on ver. 6b.

And against thy rivers ^a,
And I will make the land of Egypt an utter waste
and desolation,

¹From the tower ^b of Seveneh even unto the ¹ Or, *From Migdol to Syene and even &c.*
border of Ethiopia.

- 11 No foot of man shall pass through it,
Nor foot of beast shall pass through it,
Neither shall it be inhabited forty years ^c.
12 And I will make the land of Egypt a desolation in
the midst of the countries that are desolate,
And her cities among the cities that are laid waste
shall be a desolation forty years ^c :
And I will scatter the Egyptians among the nations,
And will disperse them through the countries.

*Egypt's subsequent restoration, but as a very mean power,
unable any more to inspire Israel with false confidence.*

xxix. 13-16.

- 13 For thus saith the Lord God :

At the end of forty years ^c will I gather the
Egyptians from the peoples whither they were
scattered :

- 14 And I will bring again the captivity ^d of Egypt,
And will cause them to return into the land of
Pathros ^e,

Into the land of their ^a birth ;
And they shall be there a ³ base ^f kingdom.

² Or,
origin †
³ Heb. *low*.

- 15 It shall be the basest of the kingdoms ;
Neither shall it any more lift itself up above the
nations :
And I will diminish them, that they shall no more
rule over the nations.

- 16 And it shall be no more the confidence of the
house of Israel,
Bringing iniquity to remembrance ^g,

^a 'Thy Niles', here put metaphorically for Lower and Upper Egypt.

^b Migdol (north of Suez) and Syene (Assouan) were the northern and southern limits of Upper Egypt. The latter was celebrated for its great granite quarries, whence most of the Egyptian monuments were hewn.

^c This—perhaps a round number for a full generation—was the same period that Ezekiel seems to have anticipated for the exile of Judah. See note on iv. 6. Jeremiah foretold the period of seventy years. See Jer. xxv. 9-11.

^d For this predicted restoration of a heathen people, cf. Isa. xxiii. 17 ; Jer. xlviii. 47 ; xlix. 6, 39.

^e Upper Egypt.

^f See note on xvii. 14. Amasis made it dependent upon Babylon, and Cambyses humbled it still more.

^g The iniquity thus revealed has been variously explained as their want of faith in God or their perfidy to the Chaldeans in seeking the Egyptian alliance.

When they turn to look after them^a:
And they shall know that I am the Lord God.

(2) *THE RESTORATION OF ISRAEL IN CONTRAST
TO THE FATE OF EGYPT.* xxix. 17-21.

*Egypt is to be Nebuchadrezzar's recompence for his hard
and fruitless service against Tyre.* xxix. 17-20.

And it came to pass in the seven and twentieth year^b, 17
in the first *month*, in the first *day* of the month, the
word of the LORD came unto me, saying,

Son of man, Nebuchadrezzar king of Babylon 18
caused his army to serve a great service against
Tyre:

Every head was made bald,

And every shoulder was peeled^c:

Yet had he no wages, nor his army, from Tyre^d, for
the service that he had served against it:

Therefore thus saith the Lord God: 19

Behold, I will give the land of Egypt unto Nebu-
chadrezzar king of Babylon;

And he shall carry off her multitude,

And take her spoil,

And take her prey;

And it shall be the wages for his army.

¹ Or, for *his
labour
wherewith
he served*

I have given him the land of Egypt¹ as his recom- 20
pence for which he served,

Because they wrought for me^e,

Saith the Lord God.

A word of promise to Israel. xxix. 21.

In that day will I cause an horn to bud forth^f unto 21
the house of Israel,

But perhaps we should read, with a very slight change, 'And I will bring iniquity to remembrance', i.e. punish it. Cf. xxi. 23.

^a i.e. to seek their aid.

^b It was now seventeen years later, and the judgement on Egypt foretold in verses 1-16 had not yet come. In that prophecy he implies that the deliverance of Judah would synchronise with the end of that judgement after an exile of forty years (see note on ver. 11). He now appears to anticipate that this deliverance would immediately follow the deportation of Egyptian captives by Nebuchadrezzar.

^c Through the hard labour involved in the thirteen years' siege of Tyre, as recorded by Josephus, *Antiq.* x. 11. 1. See note on xxvi. 1.

^d It is a disputed point whether this means that the siege had finally to be abandoned as hopeless, or that when taken there was no spoil left of any value. For a full discussion of the question, see Delitzsch on Isa. xxiii. 18.

^e They were carrying out, or endeavouring to carry out, Jehovah's punishment on Tyre.

^f The horn, breaking out on the head of the bullock, is the symbol of strength and prosperity. Cf. Ps. lxxxix. 17, 24, &c.

And I will give thee the opening of the mouth ^a in
the midst of them ;

And they shall know that I am the LORD.

(3) *THE DAY OF THE LORD IS COMING UPON
EGYPT.* xxx. 1-19.

She and her allies are overthrown by the sword.

xxx. 1-5.

30 The word of the LORD came again ^b unto me, saying,

2 Son of man, prophesy, and say,

Thus saith the Lord GOD :

Howl ye,

Woe worth ^c the day !

3 For the day is near,

Even the day of the LORD ^d is near,

A day of clouds ;

It shall be the time of the heathen ^e.

4 And a sword shall come upon Egypt,

And anguish shall be in ¹ Ethiopia,

When the slain shall fall in Egypt ;

And they shall take away her multitude,

And her foundations shall be broken down.

5 ¹ Ethiopia, and Put ^f, and Lud ^f,

And all the mingled people ^g, and Cub ^h,

And the children of ² the land that is in league ⁱ, ² Or, the land of the covenant

Effect of the devastation of Egypt on Ethiopia.

xxx. 6-9.

6 Thus saith the LORD :

They also that uphold Egypt ^k shall fall,

And the pride of her power shall come down :

³ From the tower of Seveneh ¹ shall they fall in it ³ Or, From Migdol to Syene

by the sword,

Saith the Lord God.

7 And they shall be desolate in the midst of the
countries that are desolate,

^a These words are addressed by Jehovah to Ezekiel. They are in contrast to such enforced silence as that of iii. 26. Cf. xxiv. 27.

^b This prophecy is closely connected with xxix. 1-16 (see notes on verses 6, 7), and was probably written about the same time.

^c i. e. Woe be to the day, an obsolete part of the verb 'were'.

^d The day of Jehovah's judgement. Cf. especially Zeph. i. 14-16.

^e i. e. the time for their punishment.

^f See notes on xxvii. 10 and Jer. xlv. 9.

^g Cf. Jer. xxv. 20, 24.

^h Not otherwise known ; probably a corruption of Lub, i. e. the Libyans, as in IXX.

¹ Some special ally seems intended.

^k i. e. her rulers.

¹ Cf. xxix. 10.

And her cities shall be in the midst of the cities
that are wasted ^a.

And they shall know that I am the LORD, 8
When I have set a fire in Egypt,
And all her helpers are ¹destroyed.

+ ¹ Heb.
broken.

In that day shall messengers go forth from before ^g
me in ships to make the careless Ethiopians
afraid ^b;

And there shall be anguish upon them, as in the
day of Egypt;
For, lo, it cometh.

*Jehovah's agent in the work of destruction is
Nebuchadrezzar. xxx. 10-12.*

Thus saith the Lord GOD: 10

I will also make the multitude of Egypt to cease,
By the hand of Nebuchadrezzar king of Babylon ^c.
He and his people with him, the terrible of the 11
nations, shall be brought in to destroy the land;
And they shall draw their swords against Egypt,
And fill the land with the slain.

And I will make the rivers dry ^d, 12
And will sell the land into the hand of evil men;
And I will make the land desolate, and ²all that is
therein,

² Heb. the
fulness
thereof.

By the hand of strangers:

I the LORD have spoken it.

*The execution of Jehovah's judgements on the different
cities of Egypt. xxx. 13-19.*

Thus saith the Lord GOD: 13

I will also destroy the idols,
And I will cause the ³images ^e to cease from Noph ^f;
And there shall be no more a prince out of the land
of Egypt ^g;
And I will put a fear in the land of Egypt.

¹ Or, things
of nought
See
Ps. xcvi. 5.

^a Cf. xxix. 12.

^b Ethiopia, hitherto careless of danger, is scared when the news is brought in Nile boats that Egypt is devastated. The messengers go forth from Jehovah's presence, who is then executing His judgement.

^c Ezekiel, like Jeremiah some years later (xliii. 9-13), anticipated that the crushing blow to Egypt would be dealt by Nebuchadrezzar; but see note on Jer. xliii. 13.

^d The drying up of the Nile seems here put symbolically to express the utter devastation of the country at the hand of the enemy.

^e Probably we should read, with LXX, 'her mighty men'.

^f A shortening of Menoph, i.e. Memphis. See note on Jer. xlvi. 19.

^g No native ruler has occupied the throne of Egypt for more than 2,000 years. (Sir C. Wilson.)

- 14 And I will make Pathros^a desolate,
And will set a fire in Zoan^b,
And will execute judgements in No^c.
15 And I will pour my fury upon Sin^d,
The strong hold of Egypt;
And I will cut off the multitude of No.
16 And I will set a fire in Egypt;
Sin shall be in great anguish,
And No shall be broken up:
And Noph *shall have* adversaries¹ in the day-time. ¹ Or, *all the*
17 The young men of Aven^e and of Pi-beseth^f shall ^{day}
fall by the sword:
And these *cities* shall go into captivity.
18 At Tehaphnehes^g also the day shall ² withdraw² ² Another
itself^h, ^{reading is,}
When I shall break there the yokes of Egypt, ^{be dark.}
And the pride of her power shall cease in her:
As for her, a cloud shall cover her,
And her daughters shall go into captivity.
19 Thus will I execute judgements in Egypt:
And they shall know that I am the LORD.

(4) *THE OVERTHROW OF PHARAOH'S DYNASTY*
BY BABYLON. xxx. 20-26.

The arms of Egypt are broken and powerless.

xxx. 20-23.

- 20 And it came to pass in the eleventh year, in the first
*month*ⁱ, in the seventh *day* of the month, that the
word of the LORD came unto me, saying,

^a Upper Egypt.

^b See note on Isa. xix. 11. The temple here contained the largest known statue, that of Rameses II, calculated by Petrie, from fragments found, to have been 92 feet high.

^c No-amon (Thebes). See note on Nah. iii. 8.

^d See Exod. xvi. 1. Probably the modern Pelusium, the frontier-fortress on the north-east, called by Hirtius the lock of Egypt, and by Suidas the key of Egypt.

^e So the Massoretic text. By the vowel points what would have naturally been read, 'On' (Heliopolis; see notes on Isa. xix. 18 and Jer. xliii. 13) was so changed as to mean wickedness. It is very doubtful, however, whether this play on the word was meant by Ezekiel.

^f The Greek Bubastis, famous for its cat-worship, one of the most important towns of Lower Egypt, becoming its capital under the Bubastite (twenty-second) dynasty (c. 950 B. C.). Its ruins lie close to Zagazig.

^g Daphne. See note on Jer. ii. 16.

^h A symbol to express great disaster. For this poetically conceived sympathy of nature with human destinies, cf. Isa. xvi. 8; xxiv. 4; Hos. iv. 3.

ⁱ This prophecy was delivered very shortly before the capture of Jerusalem. It announces the utter impotence of the Egyptians to help. Cf. Jer. xxxvii and see note on xxix. 6.

Son of man, I have broken^a the arm of Pharaoh 21
king of Egypt ;

And, lo, it hath not been bound up to apply *healing*
medicines,

To put a roller^b to bind it,

That it be strong to hold the sword.

Therefore thus saith the Lord GOD :

22

Behold, I am against Pharaoh king of Egypt,

And will break his arms,

The strong^c, and that which was broken ;

And I will cause the sword to fall out of his hand.

And I will scatter the Egyptians among the nations, 23

And will disperse them through the countries.

The arms of Babylon are strengthened for victory.

xxx. 24-26.

And I will strengthen the arms of the king of 24
Babylon^d,

And put my sword in his hand :

But I will break the arms of Pharaoh,

And he shall groan before him with the groanings
of a deadly wounded man.

And I will hold up the arms of the king of Babylon, 25

And the arms of Pharaoh shall fall down ;

And they shall know that I am the LORD,

When I shall put my sword into the hand of the
king of Babylon,

And he shall stretch it out upon the land of Egypt.

And I will scatter the Egyptians among the nations, 26

And disperse them through the countries ;

And they shall know that I am the LORD.

(5) *THE PARABLE OF THE SHERBIN TREE.* xxxi.

Egypt is a goodly fir tree in the garden of God.

xxx. 1-9.

And it came to pass in the eleventh year, in the third 31
month, in the first *day* of the month, that the word of
the LORD came unto me, saying,

Son of man, say unto Pharaoh king of Egypt, and 2
to his multitude ;

Whom art thou like in thy greatness ?

^a The renewed hostilities of the Chaldeans after the siege had been temporarily raised (Jer. xxxvii. 5-11) because of the approach of an Egyptian force, makes it probable that the latter had suffered a defeat.

^b i.e. a bandage. See Glossary.

^c i.e. the part of the Egyptian army which has not yet suffered defeat.

^d See note on ver. 10.

- 3 Behold, the Assyrian was a cedar ^a in Lebanon with
 fair branches,
 And with a shadowing shroud ^b,
 And of an high stature ;
 And his top was among the ¹ thick boughs. ¹ Or
clouds†
- 4 The waters nourished him,
 The deep made him to grow :
 Her rivers ^c ran round about her plantation ;
 And she sent out her channels unto all the trees of
 the field.
- 5 Therefore his stature was exalted above all the trees
 of the field ;
 And his boughs were multiplied,
 And his branches became long by reason of ² many ² Or, great†
 waters,
 When he shot *them* forth.
- 6 All the fowls of heaven made their nests in his
 boughs ^d,
 And under his branches did all the beasts of the
 field bring forth their young,
 And under his shadow dwelt all great nations
- 7 Thus was he fair in his greatness,
 In the length of his branches :
 For his root was by ² many waters.
- 8 The cedars in the garden of God could not hide him ^e:
 The fir trees were not like his boughs,
 And the plane trees were not as his branches ;
 Nor was any tree in the garden of God like unto
 him in his beauty.
- 9 I made him fair by the multitude of his branches :
 So that all the trees of Eden, that were in the
 garden of God, envied him.

But for its pride the tree shall be cut down.

xxxī, 10-14.

- 10 Therefore thus ³ said the Lord GOD : ³ Or, saith
 Because thou art exalted in stature,

^a No comparison with Assyria is suggested in the rest of this chapter. We should probably read, with Cornill, '[thou art] a mighty sherbin-tree'; see note on xxvii. 6.

^b Numerous branches woven thickly together to form a complete shelter. The Hebrew word means a thick wood or forest, as in 1 Sam. xxiii. 16; Isa. xvii. 9. See Glossary.

^c The rivers and channels are here regarded as belonging to and, as it were, deriving from the 'deep', which would manifest itself when the Nile was at flood, and from which the numerous channels irrigated the land.

^d Cf. Dan. iv. 12, where the same figure is similarly applied to Nebuchadrezzar.

^e i.e. he towered above them all.

† ¹ Or,
clouds

And he hath set his top among the ¹ thick boughs,
And his heart is lifted up in his height;
I will even deliver him into the hand of the mighty ¹ one ^a of the nations;
He shall surely deal with him:
I have driven him out ^b for his wickedness.
And strangers, the terrible of the nations, have cut ¹ 2 him off,
And have left him:
Upon the mountains and in all the valleys his branches are fallen,
And his boughs are broken by all the watercourses of the land;
And all the peoples of the earth are gone down from his shadow,
And have left him.
Upon his ruin all the fowls of the heaven shall dwell, ¹ 3
And all the beasts of the field shall be upon his branches ^c:
To the end that none of all the trees by the waters ^d ¹ 4 exalt themselves in their stature,
Neither set their top among the thick boughs ^e,
Nor that their mighty ones stand up in their height,
Even all that drink water ^d:
For they are all delivered unto death
To the nether parts of the earth,
In the midst of the children of men ^f,
With them that go down to the pit.

General mourning and consternation at Pharaoh's fall^g. xxxi. 15-18.

Thus saith the Lord God:

15

† ² Heb.
Sheol.

In the day when he went down to ² hell I caused
a mourning:

^a The word is very frequently used as a name of God. Nebuchadrezzar is probably meant. Cf. Jer. xliii. 8-13.

^b This and the following verbs are prophetic perfects still describing the further fate of Egypt.

^c Nations once dependent on Egypt and subordinate now take advantage of her ruin and seize all that they can get of her land and her goods.

^d Ezekiel has undoubtedly in his mind cities like Babylon itself, which depended for their prosperity upon their great rivers. They should take warning from the fate of the water-fed Egypt, or they will all perish as she has done.

^e Better, 'clouds', as in verses 3, 14 and xix. 11.

^f Even though in their pride they look upon themselves as gods. Cf. Isa. xiv. 13-20, where the same line of thought is more fully elaborated with reference to the fate of Babylon here obscurely hinted at.

^g Under the figure of a natural picture that almost baffles the imagination, Ezekiel describes the various effects of Egypt's fall upon the nations of the

I covered the deep for him,
 And I restrained the rivers thereof,
 And the great waters were stayed :
 And I caused Lebanon ¹ to mourn for him,
 And all the trees of the field fainted for him.

¹ Heb. *to be black.* †

16 I made the nations to shake at the sound of his fall, when I cast him down to ² hell with them ² that descend into the pit : ² Heb. *Sheol.* †

And all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the nether parts of the earth.

17 They also went down into ² hell ^a with him unto them that be slain by the sword ;
 Yea, they that were his arm, *that* dwelt under his shadow in the midst of the nations.

18 To whom art thou thus like ^b in glory and in greatness among the trees of Eden ?
 Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth :
 Thou shalt lie in the midst of the uncircumcised ^c,
 With them that be slain by the sword.
 This is Pharaoh and all his multitude,
 Saith the Lord God.

(6) *THE LAMENTATION OF THE NATIONS OVER PHARAOH'S FATE.* xxxii.

The crocodile is flung upon the land for beasts and birds to devour. xxxii. 1-6.

32 And it came to pass in the twelfth year, in the twelfth month ^d, in the first *day* of the month, that the word ² of the LORD came unto me, saying, Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him,

Thou wast likened unto a young lion of the nations :

world. The rivers cease to flow, the ocean is hidden by an impenetrable veil of cloud and mist. The great cedar trees look black and gloomy in the dim light. So the nations are filled with compassion for their ally and with alarm at their own danger, while, strangely enough, intermingled with these thoughts is the satisfaction of the fallen nations, whose fate is now shared by the once haughty kingdom.

^a Cf. Isa. xiv. 9-11, where, more naturally, it is those who are already in Sheol who rejoice in Babylon's doom. Here it refers to those allies who would also fall victims to Nebuchadrezzar. See xxxii. 17-32.

^b Thou art more glorious and greater than all.

^c See note on xxviii. 10.

^d i. e. about February-March, 584 B. C., nearly nineteen months after Jerusalem's fall.

Yet art thou as a dragon^a in the seas ;
 †¹ Or, *in* And thou brakest forth¹ with thy rivers,
 And troubledst the waters with thy feet^b,
 And fouledst their rivers.
 Thus saith the Lord God : 3
 I will spread out my net^c over thee with a company
 of many peoples^d ;
 And they shall bring thee up in my net.
 And I will leave thee upon the land, 4
 I will cast thee forth upon the open field,
 And will cause all the fowls of the heaven to settle
 upon thee,
 And I will satisfy the beasts of the whole earth
 with thee.
 And I will lay thy flesh upon the mountains, 5
 And fill the valleys with thy² height^e.
² Or, as
otherwise
read, *worms* I will also water with thy blood the land wherein⁶
 thou swimmest^f, even to the mountains ;
 And the watercourses shall be full of thee.

*The heavens are darkened and men amazed at
 Egypt's extinction. xxxii. 7-10.*

And when I shall extinguish thee^g, 7
 I will cover the heaven, and make the stars thereof³
³ Or, *to* ³ dark ;
 I will cover the sun with a cloud,
 And the moon shall not give her light.
 All the bright lights of heaven will I make³ dark⁸
 over thee,
 And set darkness upon thy land,
 Saith the Lord God.
 I will also vex the hearts of many peoples, 9
 When I shall bring thy destruction among the nations,
 Into the countries which thou hast not known^h.

^a i.e. a crocodile. See note on xxix. 3. The Hebrew text, 'and thou art', &c., does not, however, suggest the antithesis marked in R.V., and the text of the first clause is possibly corrupt.

^b The exploits of this monster were not invasions of foreign countries but damage to his own people.

^c The net was used not only for taking birds and fishes, but also larger animals, such as the antelope. See Isa. li. 20.

^d Probably a reference to mercenaries in Nebuchadrezzar's army, for the enemy contemplated is still Babylon (verses 11, 12).

^e Probably we should read, with LXX, 'with thy blood.'

^f Perhaps 'of thy overflow' (the word occurs nowhere else); i.e. the Nile rising up to the mountains will be red with the crocodile's blood.

^g Pharaoh is here regarded as a luminary in the heavens, which when extinguished causes other lights to be veiled.

^h The effects of Pharaoh's fall reach to far-distant countries.

- 10 Yea, I will make many peoples amazed at thee,
And their kings shall be horribly afraid for thee,
When I shall brandish my sword ^a before them ;
And they shall tremble at every moment,
Every man for his own life,

In the day of thy fall.

*Babylon is the instrument by which Jehovah destroys
the troublesome beasts. xxxii. 11-16.*

- 11 For thus saith the Lord God :

The sword of the king of Babylon shall come upon thee.

- 12 By the swords of the mighty will I cause thy multitude to fall ;

The terrible of the nations ^b are they all :

And they shall spoil the pride of Egypt,
And all the multitude thereof shall be destroyed.

- 13 I will destroy also all the beasts thereof from beside ¹ many waters ;

¹ Or, great†

Neither shall the foot of man trouble them any more,

Nor the hoofs of beasts trouble them ^c.

- 14 Then will I ² make their waters clear,
And cause their rivers to run like oil ^d,

² Heb. *cause their waters to settle.*†

Saith the Lord God.

- 15 When I shall make the land of Egypt desolate and waste,

A land destitute of ³ that whereof it was full,

³ Heb. *the fulness thereof.*

When I shall smite all them that dwell therein,

Then shall they know that I am the LORD.

- 16 This is the lamentation wherewith they shall lament ;

The daughters of the nations ^e shall lament therewith :

For Egypt, and for all her multitude, shall they lament therewith,

Saith the Lord God.

^a This may mean, speaking poetically, they witness, i. e. hear of, the fate of Egypt, or actually experience, or at least apprehend, the terrors of war as its consequence.

^b Cf. xxviii. 7.

^c i. e. Pharaoh, and those like him, who would harass their land no more. See ver. 2.

^d The land would be in peace, for there would be none to ruffle the waters.

^e The nations personified are here compared to professional mourning women. Cf. Jer. ix. 17. It is not quite certain whether this verse refers to verses 11-15 or 17-32. In the latter case ver. 17 must be regarded as a later insertion, probably by Ezekiel himself. See note on ver. 18.

(7) *A WAILING FOR EGYPT AMONG THE UNCIRCUMCISED IN SHEOL*^a. xxxii. 17-32.

The multitude of Egypt is cast down into Sheol.

xxxii. 17-21.

It came to pass also in the twelfth year, in the 17
fifteenth *day* of the month, that the word of the LORD
came unto me, saying,

^a The Hebrew text of this passage is unusually corrupt, but, by comparison with LXX and by omission of what are evidently duplicates, a fairly probable text may be obtained. For the convenience of the reader the amended text, as explained more fully in the notes, is given below. The whole passage is singularly forcible and characteristic. The prophet points down to the abyss of Sheol, where round the graves of each nation ('the daughters of Asshur', &c.) are seen the shades of its departed heroes, once mighty and terrible, but now dishonoured; or, again, within the tomb is seen the dead warrior, clothed in full armour, with his sword beneath his skull and his shield (?) upon his skeleton, a mere mockery of some once terror-striking swashbuckling chief. And with the most subtle irony this gruesome picture is offered as a consolation to Egypt, in the thought that after all her fate would be just that and no worse than the fate of other overbearing peoples.

The strong among the mighty shall speak to him, with
them that help him, out of the midst of Sheol:

'Whom dost thou pass in beauty?

Go down and be laid with the uncircumcised.

They fall in the midst of them that are slain with the sword,

All her multitude are laid to rest.

They are gone down, they are laid with the uncircumcised,
Slain with the sword.

Asshur is there

And all her company

Round about her grave:

All of them slain,

Fallen by the sword;

Who caused terror in the land of the living.

Elam is there

And all her multitude

Round about her grave:

All of them slain,

Fallen by the sword;

Who are gone down uncircumcised into the nether parts of the earth,

Who caused their terror in the land of the living,

And have borne their shame with them that go down to the pit:

He is put in the midst of the slain.

Meshech is there and Tubal,

And all her multitude

Round about her grave:

All of them uncircumcised,

Slain with the sword;

For they caused their terror in the land of the living,

And they have borne their shame with them that go down to the pit:

He is put in the midst of them that be slain,

And they lie with the mighty, &c.

- 18 Son of man, wail for the multitude of Egypt,
And cast them down ^a, even her ^b, and the daughters
of the famous nations,
Unto the nether parts of the earth,
With them that go down into the pit.
19 Whom dost thou pass in beauty ^c?
Go down, and be thou laid with the uncircumcised.
20 They shall fall in the midst of them that are slain
by the sword ^d:

¹ She is delivered to the sword:

Draw her away and all her multitudes.

¹ Or, *The sword is appointed*

- 21 The strong among the mighty shall speak to him out
of the midst of ² hell with them that help him ^e: they ² Heb.
are gone down, they lie still, even the uncircumcised, *Sheol*.[†]
slain by the sword.

*Egypt derives some comfort in the thought that her fate
is that of other heathen nations. xxxii. 22-32.*

- 22 Asshur is there
[And all her company ^f;
His graves are round about him:
All of them slain, fallen by the sword:]
23 Whose graves are set in the uttermost parts of
the pit,
[And her company is round about her grave:
All of them slain, fallen by the sword,]
Which caused terror in the land of the living.

^a i.e. in the song. As frequently, the prophet is here said to do what he foretells or describes as done. See Hos. vi. 5 and note. Cf. Jer. v. 14.

^b Many commentators, following LXX, read 'thou, and the daughters', &c., taking it to mean that this dirge is to be sung by the prophet and the daughters of the nations (see note on ver. 16). But by the daughters may be meant Asshur, Elam, &c., who are clearly the object of the dirge, the change of pronoun being necessitated by the personification of the nation.

^c This question is very abrupt. LXX is probably right in placing verses 19-20 after 21 a. Probably the dirge begins with ver. 21. Thus amended, ver. 19 is a summons to Egypt from the mighty dead in Sheol to descend thither. 'You are none the better than other heathen nations; come down and join them.'

^d For 20 b, the text of which is evidently corrupt, LXX points to the reading 'all her multitude are laid to rest', omitting the words 'she is delivered to the sword', which are probably a gloss.

^e His auxiliaries (see xxx. 8), who will perish with him, and are here not among the speakers but among those addressed.

^f In verses 23-26 we have two pairs of what are obviously duplicates, but preserve to some extent different readings. In both cases one or other was a marginal gloss, which has crept into the text. For the help of the reader the first of each pair of duplicates is here enclosed in dotted, the second in plain brackets. Here we should probably read, 'and all her company (i.e. the heroes of the nation) round about her grave' (i.e. of Asshur personified).

There is Elam and all her multitude round about 24
 her grave :
 All of them slain, fallen by the sword,
 Which are gone down uncircumcised into the nether
 parts of the earth,
 Which caused their terror in the land of the living,
 And have borne their shame^a with them that go
 down to the pit.
 They have set [her a bed]^b in the midst of the slain 25
 [with all her multitude ;
 Her graves are round about her^c :
 All of them uncircumcised, slain by the sword ;
 For their terror was caused in the land of the
 living, |
 And they have borne their shame with them that
 go down to the pit :
 He is put in the midst of them that be slain.

[There is Meshech^d, Tubal^d, and all her multi- 26
 tude ;
 Her graves are round about her^e :
 All of them uncircumcised, slain by the sword ;
 For they caused their terror in the land of the
 living.]
 †¹ Or, *And shall they not lie &c.* †
 †² Heb. *Sheol*.
 † And they shall not^e lie with the mighty that are 27
 fallen of the uncircumcised,
 Which are gone down to ²hell with their weapons
 of war,
 And have laid their swords under their heads,
 And their iniquities^f are upon their bones ;
 For *they were* the terror of the mighty in the land
 of the living.

^a Their disgrace in Sheol is here contrasted with their proud acts of violence in their lifetime.

^b For brackets, see note on ver. 22. The words 'her a bed' are a corruption of Meshech, Tubal (see ver. 26). The rest of the sentence is closely connected with ver. 24, reading, perhaps, 'he is put' (see ver. 25) for 'they have set'.

^c We should probably read, 'and all her multitude round about her grave' Cf. ver. 23.

^d See note on xxvii. 13.

^e The whole context makes it probable that the description here given of the burial of a hero in battle is that of Meshech and Tubal, not in contrast with it. The word 'mighty' is that of ver. 21, where it seems to refer to all the dead nations here described. Meshech and Tubal were, like the rest, distinguished while on earth for their terror-inspiring violence. We should probably, therefore, omit 'not' with LXX, or read the clause as a question (margin).

^f There is much to be said for Cornill's brilliant conjecture, 'shields'. The burial of weapons with a chief was a very common practice in ancient times.

- 28 But thou shalt be broken^a in the midst of the uncircumcised,
And shalt lie with them that are slain by the sword.
- 29 There is Edom, her kings and all her princes,
Which¹ in their might^b are laid with them that are¹ Or, *for all their might*
slain by the sword:
They shall lie with the uncircumcised,
And with them that go down to the pit.
- 30 There be the princes of the north, all of them,
And all the Zidonians,
Which are gone down with the slain;
² In the terror which they caused by their might² Or, *For all the terror*
they are ashamed^c;
And they lie uncircumcised with them that are slain by the sword,
And bear their shame with them that go down to the pit.
- 31 Pharaoh shall see them, and shall be comforted over all his multitude^d:
³ Even Pharaoh and all his army, slain by the sword,³ Or, *Pharaoh and all his army are slain &c.*
Saith the Lord God.
- 32 For I have put^e ⁴ his terror in the land of the living:
And he shall be laid in the midst of the uncircumcised,
With them that are slain by the sword,
Even Pharaoh and all his multitude,
Saith the Lord God.^f

^a Probably a marginal variant of 'thou shalt lie'. It is omitted by LXX. Read 'And thou shalt lie in the midst', &c.

^b A reference again, perhaps, to burial in armour, the emblem of martial strength.

^c They still bear outwardly the emblems of their terror-inspiring might, but in reality are bearing their shame.

^d Cf. xxxi. 16, where, however, it is the nations who take comfort in Egypt's fall.

^e Probably a corruption for 'he has put' (Cornill, &c.) Cf. verses 23, 26, 27.

^f 'Ezekiel's condemnation is justified by history. However mighty the nations whose warriors are here crowded into the grave, they have left no such legacies as Greece, Rome, or even Babylon, nor could any doom more terrible be pronounced over a people than that it should be "one with Nineveh and Tyre". Contrast this "world-judgement" with that of Matt. xxv. 31 ff.' (Lothhouse, *The Century Bible*, ad loc.).

Part III. xxxiii—xxxix.

A MISCELLANEOUS COLLECTION OF PROPHECIES WRITTEN AFTER THE CAPTURE OF JERUSALEM, TREATING LARGELY OF THE RESTORATION AND SPIRITUAL FUTURE OF THE REDEEMED NATION.

- (1) *AN EPITOME OF EARLIER PROPHECIES REGARDING THE PROPHET'S RESPONSIBILITY AND GOD'S DEALING WITH INDIVIDUALS^a.*
xxxiii. 1-20.

The responsibilities of the prophetic watchmen restated^b.
xxxiii. 1-9.

And the word of the LORD came unto me, saying, **33**
Son of man, speak to the children of thy people, and ₂
say unto them, When I bring the sword upon a land,
if the people of the land take a man from among
them, and set him for their watchman^c: if, when he ₃
seeth the sword come upon the land, he blow the
trumpet, and warn the people; then whosoever ₄
heareth the sound of the trumpet, and taketh not
warning, if the sword come, and take him away, his
blood shall be upon his own head. He heard the ₅
sound of the trumpet, and took not warning; his
blood shall be upon him: whereas if he had taken
warning he should have delivered his soul. But if ₆
the watchman see the sword come, and blow not the
trumpet, and the people be not warned, and the
sword come, and take any person from among them;
¹Or, for he is taken away ¹in his iniquity, but his blood will
I require at the watchman's hand. So thou, son of ₇
man, I have set thee a watchman unto the house
of Israel; therefore hear the word at my mouth, and
give them warning from me. When I say unto the ₈
wicked, O wicked man, thou shalt surely die, and
thou dost not speak to warn the wicked from his way;
that wicked man shall die ¹in his iniquity, but his
blood will I require at thine hand. Nevertheless, if ₉
thou warn the wicked of his way to turn from it, and
he turn not from his way; he shall die ¹in his iniquity,
but thou hast delivered thy soul.

^a In setting forth this second collection of prophecies, Ezekiel repeats in a more prosaic fashion such parts as are still pertinent.

^b Cf. iii. 17-21. The figure of the watchman is here rather more elaborated.

^c Cf. Amos iii. 6; Neh. iv. 18.

Words of encouragement and warning to the sin-burdened exiles^a. xxxiii. 10-20.

10 And thou, son of man, say unto the house of Israel :

Thus ye speak, saying, ¹ Our transgressions and our sins are upon us,

And we pine away ² in them ;

How then should we live ?

¹ Or, Truly
our trans-
gressions
&c.

² Or, for

11 Say unto them,

As I live, saith the Lord God,

I have no pleasure in the death of the wicked ;

But that the wicked turn from his way and live :

Turn ye, turn ye from your evil ways ;

For why will ye die, O house of Israel ?

12 And thou, son of man, say unto the children of thy people,

The righteousness of the righteous shall not deliver him in the day of his transgression ;

And as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness :

Neither shall he that is righteous be able to live thereby in the day that he sinneth.

13 When I say to the righteous, that he shall surely live ;
If he trust to his righteousness^b, and commit iniquity, none of his righteous deeds shall be remembered ;

But ² in his iniquity that he hath committed,
³ therein shall he die.

³ Or, for it

14 Again, when I say unto the wicked, Thou shalt surely die ; if he turn from his sin, and do ⁴ that which is ⁴ Heb.

15 lawful and right ; if the wicked restore the pledge, ^{judgement} and right-
give again that he had taken by robbery, walk in the ^{eousness.}
statutes of life^c, committing no iniquity ; he shall

16 surely live, he shall not die. None of his sins that he hath committed shall be remembered against him :
he hath done that which is lawful and right ; he shall surely live.

17 Yet the children of thy people say,
The way of the Lord is not equal :

But as for them, their way is not equal.

18 When the righteous turneth from his righteousness,
and committeth iniquity, he shall even die

⁵ therein.

⁵ Or, for
them

^a A recapitulation of ch. xviii, arranged with a view to the altered condition of the people in exile, who saw no prospect of release and forgiveness.

^b i. e. thinks that his past righteous life will save him.

^c i. e. on the keeping of which life depends. Cf. xx. 11, 13, &c.

And when the wicked turneth from his wickedness, 19
and doeth that which is lawful and right, he shall
live thereby.

Yet ye say,

20

The way of the Lord is not equal.

O house of Israel, I will judge you every one after
his ways.

(2) *AT THE NEWS OF THE CAPTURE OF JERUSALEM EZEKIEL'S MOUTH IS OPENED.* xxxiii.
21-22.

And it came to pass in the twelfth^a year of our 21
captivity, in the tenth *month*, in the fifth *day* of the
month, that one that had escaped out of Jerusalem
came unto me, saying, The city is smitten. ¹ Now 22
the hand of the LORD had been upon me in the
evening^b, afore he that was escaped came; and he
had opened my mouth, until he came to me in the
morning; and my mouth was opened, and I was no
more dumb.

¹ See ch.
xxiv. 26, 27.

(3) *THE THREATENED PUNISHMENT OF THE ARROGANCE AND EVIL DOINGS OF THOSE LEFT IN THE DESOLATED COUNTRY OF PALESTINE.* xxxiii. 23-29.

And the word of the LORD came unto me, saying, 23
Son of man, they that inhabit those waste places in 24
the land of Israel speak, saying, Abraham was one^c,
and he inherited the land: but we are many; the
land is given us for inheritance. Wherefore say unto 25
them,

Thus saith the Lord GOD:

Ye eat with the blood^d, and lift up your eyes unto
your idols,

And shed blood:

And shall ye possess the land?

^a As this would mean seventeen months after the fall of Jerusalem, we should probably read 'eleventh' with Syriac, &c. (Hitzig, Cornill, &c.). See 2 Kings xxv. 1-3; Jer. lii. 4-6.

^b This passage states the fulfilment of the prediction given in xxiv. 26, 27 (where see note). The Divine impulse ('the hand of Jehovah', cf. i. 3, &c.), giving him the power of prophetic utterance, was felt by him in the evening, and when the messenger came he was ready to speak. The reference is probably not to any one prophecy, but to Ezekiel's general attitude towards his countrymen. Obviously the prophecy which immediately follows belongs to a later date, when the conduct and sins of the remnant were more pronounced.

^c Cf. Isa. li. 2. If the *one* Abraham was promised the land for his seed, surely that seed, who, in accordance with that promise, had become *many*, had a Divine right to it.

^d God's promises were conditional on observing His law. See Gen. ix. 4, &c.

- 26 Ye stand upon your sword ^a,
 Ye work abomination,
 And ye defile every one his neighbour's wife :
 And shall ye possess the land ?
- 27 Thus shalt thou say unto them,
 Thus saith the Lord God :
 As I live, surely they that are in the waste places
 shall fall by the sword,
 And him that is in the open field will I give to the
 beasts to be devoured,
 And they that be in the strong holds and in the
 caves ^b shall die of the pestilence.
- 28 And I will make the land a desolation and an
 astonishment,
 And the pride of her power shall cease ;
 And the mountains of Israel shall be desolate,
 That none shall pass through.
- 29 Then shall they know that I am the LORD, when
 I have made the land a desolation and an astonish-
 ment, because of all their abominations which they
 have committed.

(4) *THE INSINCERITY OF THE PROPHET'S
 HEARERS*^c. xxxiii. 30-33.

- 30 And as for thee, son of man, the children of thy
 people talk of thee by the walls and in the doors of
 the houses ^d, and speak one to another, every one to
 his brother, saying, Come, I pray you, and hear what
 is the word that cometh forth from the LORD.
- 31 And they come unto thee as the people cometh,
 And they sit before thee as my people,
 And they hear thy words,
 But do them not :
 For with their mouth they shew much love,
 But their heart goeth after their gain.

^a i.e. you make murder your constant occupation, just as in xliv. 24 the priests are said 'to stand upon pleadings in judgement'.

^b If they attempted to take refuge there from the sword of Divine punishment.

^c It is possible that this was closely connected with the previous prophecy, as we find in other cases that the warnings directed against the Jews in Palestine are directly addressed to the exiles in Babylon (cf. viii. 1, &c.), the latter being regarded as representing the whole people. Notice the phrase, 'as the people cometh.' But as the sin condemned ('greed of gain') is different, it seems more probable that it is an independent fragment, and has reference to those in exile.

^d The better² houses in Oriental cities have porches, with benches on either side, where visits are received and business is conducted, while at any house groups of men may be seen seated at the door or in the shade of their walls talking together. It is to gossip in such conditions that the prophet here refers.

†¹ Or, a love
song

And, lo, thou art unto them as ¹ a very lovely song ³²
of one that hath a pleasant voice ^a,
And can play well on an instrument :
For they hear thy words,
But they do them not.

And when this cometh to pass ^b, (behold, it cometh,) ³³
then shall they know that a prophet hath been among
them.

(5) *THE CORRUPT DEALINGS OF THE PREVIOUS
SHEPHERDS OF ISRAEL CONTRASTED WITH
THE RULE OF THE DIVINE SHEPHERD.* xxxiv.

*The negligence and rapacity of the rulers, which broke
up the nation.* xxxiv. 1-6.

And the word of the LORD came unto me, saying, Son ³⁴
of man, prophesy against the shepherds ^c of Israel,
prophesy, and say unto them, even to the shepherds,
Thus saith the Lord God :

Woe unto the shepherds of Israel that ^d do feed
themselves ^d !

Should not the shepherds feed the sheep ?

Ye eat the fat,

And ye clothe you with the wool,

Ye kill the fatlings ;

But ye feed not the sheep.

The diseased have ye not strengthened,

Neither have ye healed that which was sick,

Neither have ye bound up that which was broken,

Neither have ye brought again that which was
driven away,

Neither have ye sought that which was lost ;

But with force and with rigour have ye ruled over
them.

And they were scattered, because there was no ^e
shepherd ^e :

And they became meat to all the beasts of the field,
and were scattered.

^a They are pleased with the beauty and interest of the prophet's language, but do not think of applying his warnings to their own conduct.

^b Probably some threat of punishment which Ezekiel had uttered.

^c i. e. the kings and rulers. Cf. Jer. ii. 8 ; iii. 15 ; xxiii. 4. Ezekiel probably refers to Jehoiakim and his successors, classed together from the exigencies of the parable.

^d i. e. appropriate to themselves the taxes of the people. See Jer. xxii. 13-15 a, 23 a, and cf. 2 Kings xxiii. 35.

^e They were exiled in distant lands (a reference to a wolf scattering the sheep, cf. John x. 12), because they had no rulers worthy of the name to protect them. Cf. 1 Kings xxii. 17.

- 6 My sheep wandered through all the mountains,
 And upon every high hill :
 Yea, my sheep were scattered upon all the face of
 the earth ;
 And there was none that did search or seek
after them.

These selfish rulers will be deposed. xxxiv. 7-10.

- 7 Therefore, ye shepherds, hear the word of the
 LORD :

- 8 As I live, saith the Lord GOD,
 Surely forasmuch as my sheep became a prey,
 And my sheep became meat to all the beasts of
 the field,
 Because there was no shepherd,
 Neither did my shepherds search for my sheep,
 But the shepherds fed themselves, and fed not my
 sheep ;

- 9 Therefore, ye shepherds, hear the word of the
 LORD ;

- 10 Thus saith the Lord GOD :

Behold, I am against the shepherds ;
 And I will require my sheep at their hand,
 And cause them to cease from feeding the sheep^a ;
 Neither shall the shepherds feed themselves any
 more ;
 And I will deliver my sheep from their mouth,
 That they may not be meat for them.

*Jehovah Himself will undertake the rescue and care
 of His flock.* xxxiv. 11-16.

- 11 For thus saith the Lord GOD :

Behold, I myself^b, even I, will search for my sheep,
 and will seek them out.

- 12 As a shepherd seeketh out his flock in the day that
 he is among his sheep that are scattered abroad,
 So will I seek out my sheep ;

And I will deliver them out of all places whither¹ Heb. *the
 day of*
 they have been scattered in ¹the cloudy and *clouds and*
 dark day. *thick dark-*
ness.

^a The old kings and the line of Zedekiah would be cut off, but the people would be delivered out of this danger. Again, the analogy of the parable is of course not quite exact, but there is a real point in regarding the exile itself as the beginning of the deliverance so far as it took them out of the clutches of their greedy rulers.

^b Jehovah Himself performs the most primarily important of the neglected duties by gathering them and restoring them to their city.

And I will bring them out from the peoples, 13
 And gather them from the countries,
 And will bring them into their own land ;
 And I will feed them upon the mountains of Israel,
 By the water-courses,
 And in all the inhabited places of the country.
 I will feed them with good pasture, 14
 And upon the mountains of the height of Israel
 shall their fold be :
 There shall they lie down in a good fold,
 And on fat pasture shall they feed upon the
 mountains of Israel.
 I myself will feed my sheep, 15
 And I will cause them to lie down,
 Saith the Lord God.
 I will seek that which was lost, 16
 And will bring again that which was driven away,
 And will bind up that which was broken,
 And will strengthen that which was sick :
 And the fat and the strong I will destroy ;
 I will feed them in judgement ^a.

*The selfish abuse of prosperity and power will be
punished. xxxiv. 17-22.*

And as for you, O my flock ^b, thus saith the 17
 Lord God :

Behold, I judge between cattle and cattle,
 As well the rams as the he-goats ^c.
 Seemeth it a small thing unto you to have fed upon 18
 the good pasture,
 But ye must tread down with your feet the residue
 of your pasture ?
 And to have drunk of the clear waters,
 But ye must foul the residue with your feet ^d ?
 And as for my sheep, they eat that which ye have 19
 trodden with your feet,
 And they drink that which ye have fouled with
 your feet.

^a Jehovah establishes the just rule carried on by His servant (ver. 23).

^b The condemnation of the prosperous and powerful, who had only too readily imitated the bad example of their rulers, is here introduced parenthetically.

^c No contrast is here intended between the rams and the he-goats, as in the similitude of the sheep and goats (Matt. xxv. 31-46). It means that Jehovah would judge between the weaklings of all kinds of cattle (including sheep and goats), and the strong and vigorous, here expressed by rams and he-goats. See ver. 20.

^d They were not only outrageously selfish, but grossly inconsiderate.

- 20 Therefore thus saith the Lord God unto them :
Behold, I, even I, will judge between the fat cattle
and the lean cattle.
- 21 Because ye thrust with side and with shoulder
And push all the diseased with your horns,
Till ye have scattered them abroad ;
- 22 Therefore will I save my flock,
And they shall no more be a prey ;
And I will judge between cattle and cattle.

*The promise of peace and plenty under the rule of
David their shepherd. xxxiv. 23-31.*

- 23 And I will set up one shepherd over them,
And he shall feed them,
Even my servant David ^a ;
He shall feed them,
And he shall be their shepherd.
- 24 And I the LORD will be their God,
And my servant David prince among them ;
I the LORD have spoken it.
- 25 And I will make with them ^b a covenant of peace,
And will cause evil beasts ^c to cease out of the
land :
And they shall dwell securely in the wilderness,
And sleep in the woods ^d.
- 26 And I will make them ^e and the places round about
my hill ^f a blessing ;
And I will cause the shower to come down in its
season ^g ;
There shall be showers of blessing.
- 27 And the tree of the field shall yield its fruit,
And the earth shall yield her increase,

^a The name David is frequently given to the Messianic king. Cf. especially xxxvii. 24 ; Hos. iii. 5 ; Jer. xxx. 9. It is here singularly appropriate in connexion with the simile of the sheep and the shepherd.

^b Perhaps we should read, with LXX, 'with David'. Jehovah would make a new covenant with the second as He had made with the first David. Cf. Isa. lv. 3, 4, and see xxxvii. 26.

^c i.e. the enemies that assailed them (see ver. 28).

^d Upon the steppes and in among the scrub, places suitable for grazing but not for tillage (see Ps. lxxv. 12). The sheep would rest securely without having to be driven into folds for the night ; i.e. to say, the people would no longer need the protection of fortified cities.

^e i.e. the wilder places of the land, 'the steppes and the scrub.' Even these would become fertile.

^f i.e. Zion. Cf. Isa. xxxi. 4.

^g The fertility of the land, though itself included, is probably to be regarded as a symbol of general prosperity, but seems to suggest the thought of a return to the simple agricultural life. Cf. Isa. xxx. 23-24.

And they shall be secure in their land ;
 And they shall know that I am the LORD,
 When I have broken the bars of their yoke,
 And have delivered them out of the hand of those
 that ¹ served themselves of them ^a.

¹ Or, *made*
bondmen

And they shall no more be a prey to the heathen, ²⁸
 Neither shall the beast of the earth devour them ;
 But they shall dwell securely,
 And none shall make them afraid.

² Or, *plant*

And I will raise up unto them a ² plantation for ²⁹
 renown ^b,

³ Heb. *taken*
away.

And they shall be no more ³ consumed with famine
 in the land,
 Neither bear the shame of the heathen ^c any
 more.

And they shall know that I the LORD their God am ³⁰
 with them,

And that they, the house of Israel, are my people,
 Saith the Lord God.

And ye my sheep, the sheep of my pasture, ³¹
 are men,
 And I am your God,

Saith the Lord God.

(6) *THE PUNISHMENT OF EDOM FOR HIS TREAT-
 MENT OF ISRAEL AND HIS LAND. xxxv.*

The destruction of Edom will be complete. xxxv. 1-4.

Moreover the word of the LORD came unto me, ³⁵
 saying, Son of man, set thy face against mount Seir ^d, ²
 and prophesy against it, and say unto it,
 Thus saith the Lord GOD : ³

Behold, I am against thee, O mount Seir,
 And I will stretch out mine hand against thee,
 And I will make thee a desolation and an astonish-
 ment ^e.

I will lay thy cities waste,
 And thou shalt be desolate ; ⁴

And thou shalt know that I am the LORD.

^a An echo of Jeremiah. Cf. Jer. xxx. 8 ; xxxiv. 9, 10.

^b Lit. 'for a name.' The land would once more be renowned for its fertility ;
 but perhaps we should read, with LXX, by the transposition of two letters,
 'a planting of peace.'

^c The shame of being under the dominion of heathen and exposed to their
 scoffing. See xxxvi. 4-7.

^d The mountainous region of Edom, here, as frequently, put for the people.

^e Cf. Jer. xxv. 11.

*A just recompence for his spiteful participation in
Israel's overthrow. xxxv. 5-9.*

- 5 Because thou hast had a perpetual enmity,
And hast given over the children of Israel to the
power of the sword
In the time of their calamity^a,
In the time of the ¹ iniquity of the end ^b: ¹ Or, *pun-*
ishment†
- 6 Therefore, as I live, saith the Lord GOD,
I will prepare thee unto blood^c,
And blood shall pursue thee:
Sith thou hast not hated blood,
Therefore blood shall pursue thee.
- 7 Thus will I make mount Seir an astonishment and
a desolation;
And I will cut off from it him that passeth through
and him that returneth^d.
- 8 And I will fill his mountains with his slain:
In thy hills and in thy valleys and in all thy water-
courses shall they fall that are slain with the sword.
- 9 I will make thee perpetual desolations,
And thy cities shall not ² be inhabited:
And ye shall know that I am the LORD. ² Another
reading is,
return.

*His profane seizure of Israel and Judah receives its
due punishment. xxxv. 10-15.*

- 10 Because thou hast said,
These two nations and these two countries shall
be mine,
And we will possess it;
³ Whereas the LORD was there: ³ Or, *Though*
- 11 Therefore, as I live, saith the Lord GOD,
I will do according to thine anger,
And according to thine envy which thou hast
shewed out of thy hatred against them;
And I will make myself known among them^e,
⁴ When I shall judge thee. ⁴ Or, *Ac-*
cording as

^a The reference is, of course, to their hostile action at the taking of Jerusalem.
See xxv. 12; Obad. 10-14; Ps. cxxxvii. 7.

^b 'Their final punishment.' See margin.

^c A comparison with LXX makes it likely that 'I will prepare . . . pursue thee' and 'sith . . . pursue thee' are doublets, and that what was originally a various reading of the margin has got into the text. The simplest restoration seems to be, 'Inasmuch as thou hast hated even to blood, blood shall pursue thee.' There is perhaps a play here upon the name Edom and blood (*dam*).

^d This double phrase is an idiomatic expression for every one. Cf. 'him that is shut up and left in Israel' (1 Kings xiv. 10, &c.).

^e We should probably read, with LXX, 'in thee'; i.e. among you, the nation being personified.

¹ Or, *that I am the LORD; I have heard* And thou shalt know ¹ that I the LORD have heard ¹²
all thy blasphemies which thou hast spoken
against the mountains of Israel, saying,

&c.

² Or, *It is*

² They are laid desolate ^a,

They are given us to devour.

And ye have magnified yourselves against me with ¹³
your mouth,

And have multiplied your words against me :

I have heard it.

Thus saith the Lord God :

¹⁴

When the whole earth rejoiceth ^b,

I will make thee desolate.

As thou didst rejoice over the inheritance of the ¹⁵
house of Israel, because it was desolate,

So will I do unto thee :

Thou shalt be desolate, O mount Seir,

And all Edom, even all of it :

And they shall know that I am the LORD.

(7) *A PURIFIED ISRAEL WILL BE RESTORED TO
A SAFE AND FERTILE LAND.* xxxvi.

I. *THE MOUNTAINS OF ISRAEL COM-
FORTED AND BLESSED* ^c. xxxvi. 1-15.

*The heathen would be punished for their usurpation
of the land.* xxxvi. 1-7.

And thou, son of man, prophesy unto the mountains ^d ³⁶
of Israel, and say,

Ye mountains of Israel, hear the word of the LORD.

Thus saith the Lord God :

²

Because the enemy hath said against you, Aha !

^a The very fact of the desolation of the land proved, so they argued, that Jehovah had been unable to protect it, and that therefore they might claim it.

^b Better, 'as the whole earth rejoiceth'. The desolation of Edom would be in exact proportion to the joy of the world, and to the joy he himself had felt in Israel's calamity. The joy of the heathen is presumably due to the fact that they share Israel's redemption. Cf. Isa. lxiii. 1-6, where similarly Edom is singled out for punishment.

^c The conspicuous part which mountains have played in Hebrew literature is due to Palestine being not only mountainous but a heap of mountains. 'The venerable poet of our mountain regions used to dwell with genuine emotion on the pleasure he felt in the reflexion that the psalmists and prophets dwelt in a mountainous country and enjoyed its beauty as truly as himself' (Stanley, *Sinai and Palestine*, p. 127). See note on Isa. xlix. 12.

^d This prophecy is a counterpart to ch. vi. In the earlier prophecy the mountains are threatened with punishment at the hands of an enemy because of the iniquity of the high places. Here those who had in part at least fulfilled that prophecy, are condemned because of their own arrogance and contempt for Jehovah's people.

And, The ancient high places^a are ours in possession :

3 Therefore prophesy, and say,

Thus saith the Lord GOD :

Because, even because they have made you desolate,
And swallowed you up on every side,
That ye might be a possession unto the residue of
the nations,

And ye are taken up in the lips of talkers,

And the evil report of the people^b :

4 Therefore, ye mountains of Israel, hear the word of
the Lord GOD ;

Thus saith the Lord GOD to the mountains and to
the hills,

To the watercourses and to the valleys,

To the desolate wastes and to the cities that are
forsaken,

Which are become a prey and derision to the residue
of the nations that are round about :

5 Therefore thus saith the Lord GOD :

Surely in the fire of my jealousy have I spoken
against the residue of the nations,

And against all Edom,

Which have appointed my land unto themselves
for a possession

With the joy of all their heart^c, with despite of soul,
To cast it out for a prey :

6 Therefore prophesy concerning the land of Israel,

And say unto the mountains and to the hills,

To the watercourses and to the valleys,

Thus saith the Lord GOD :

Behold, I have spoken in my jealousy^d and in
my fury,

Because ye have borne the shame of the heathen :

7 Therefore thus saith the Lord GOD :

I have lifted^e up mine hand^e, saying,

Surely the heathen that are round about you, they
shall bear their shame^f.

^a i.e. sanctuaries (see previous note). It may mean that instead of destroying the sanctuaries, as they had been required by Jehovah to do, they had appropriated them to their own heathen worship. LXX, however, reads 'waste places.'

^b The mountains are conceived of as feeling disgrace at being in the possession of a godless people, and being spoken of by them with contempt.

^c Cf. xxxv. 15.

^d Because of the indignity to His land and His name. See ver. 20.

^e i.e. I swear. See note on xx. 5.

^f As a fitting punishment for the shame which they had caused.

The soil will be made luxuriantly fruitful for the restored people. xxxvi. 8-11.

But ye, O mountains of Israel, ye shall shoot forth 8
your branches ^a,

And yield your fruit to my people Israel;

For they are at hand to come.

For, behold, I am for you, 9

And I will turn unto you,

And ye shall be tilled and sown:

And I will multiply men upon you, 10

All the house of Israel,

Even all of it:

And the cities shall be inhabited, and the waste
places shall be builded:

And I will multiply upon you man and beast; 11

And they shall increase and be fruitful:

And I will cause you to be inhabited after your
former estate,

And will do better *unto you* than at your beginnings:

And ye shall know that I am the LORD.

The land would be henceforth free from danger.

xxxvi. 12-15.

Yea, I will cause men to walk upon you, 12

Even my people Israel;

And they shall possess thee,

And thou shalt be their inheritance,

And thou shalt no more henceforth bereave them
of children ^b.

Thus saith the Lord GOD: 13

Because they say unto you, Thou *land* art a devourer
of men ^b,

And hast been a bereaver of thy ¹ nation;

Therefore thou shalt devour men no more, 14

Neither ² bereave thy ¹ nation any more,

Saith the Lord GOD;

Neither will I ³ let thee hear any more the shame 15
of the heathen,

Neither shalt thou bear the reproach of the peoples
any more,

Neither shalt thou cause thy ¹ nation to stumble
any more,

Saith the Lord GOD.

¹ Another reading is, *nations*.

² Another reading is, *cause to stumble*.

³ Or, *proclaim against thee*

^a The mountains are compared to fruit-trees.

^b By a curious figure, the danger incurred by enemies or marauders over-running a country is ascribed to the land itself. Cf. Num. xiii. 32.

2. *GOD SANCTIFIES HIS NAME IN THE RESTORATION AND PURIFICATION OF ISRAEL.* xxxvi. 16-38.

How Divine punishment had been mistaken for Divine impotence: xxxvi. 16-23.

- 16 Moreover the word of the LORD came unto me, saying,
- 17 Son of man, when the house of Israel dwelt in their own land,
They defiled it by their way and by their doings :
Their way before me was as the uncleanness of a woman in her separation.
- 18 Wherefore I poured out my fury upon them for the blood which they had poured out upon the land,
And because they had defiled it ^a with their idols :
- 19 And I scattered them among the nations,
And they were dispersed through the countries :
According to their way and according to their doings I judged them.
- 20 And when they came unto the nations, whither they went,
They profaned my holy name ^b ;
In that men said of them,
These are the people of the LORD,
And are gone forth out of his land.
- 21 But I had pity for mine holy name,
Which the house of Israel had profaned among the nations, whither they went.
- 22 Therefore say unto the house of Israel,
Thus saith the Lord GOD :
¹ I do not *this* for your sake, O house of Israel,
But for mine holy name ^c ,
Which ye have profaned among the nations,
whither ye went.
- 23 And I will sanctify my great name,
Which hath been profaned among the nations,
Which ye have profaned in the midst of them ;

^a The real defilement of the land was the murder and idolatry which they had practised and which merited punishment.

^b i.e. caused it to be profaned, because the heathen thought that Jehovah would naturally have protected His own people and have preserved His own land from the enemy. Cf. Moses' plea in Num. xiv. 13-16.

^c See note on xx. 9.

¹ Or, *I work not for &c.*

And the nations shall know that I am the LORD,
Saith the Lord GOD,

¹ Or, according to another reading, your

When I shall be sanctified in you before ¹ their eyes.

The returning exiles, purified from idolatry and instinct with a Divine spirit of obedience, would dwell in a land of fertility. xxxvi. 24-32.

For I will take you from among the nations, 24

And gather you out of all the countries,

And will bring you into your own land.

And I will sprinkle clean water upon you ^a, 25

And ye shall be clean :

From all your filthiness, and from all your idols,

Will I cleanse you.

A new heart also will I give you, 26

And a new spirit will I put within you :

And I will take away the stony heart out of your flesh,

And I will give you an heart of flesh.

And I will put my spirit within you, 27

And cause you to walk in my statutes,

And ye shall keep my judgements, and do them.

And ye shall dwell in the land that I gave to your fathers ; 28

And ye shall be my people,

And I will be your God.

And I will save you from all your uncleannesses : 29

And I will call for the corn, and will multiply it,

And lay no famine upon you.

And I will multiply the fruit of the tree, 30

And the increase of the field,

That ye shall receive no more the reproach of famine ^b among the nations.

Then shall ye remember your evil ways, 31

And your doings that were not good ;

And ye shall loathe yourselves in your own sight

For your iniquities and for your abominations.

² Or, do I work

Not for your sake ² do I *this* ^c, saith the Lord GOD, 32

Be it known unto you :

Be ashamed and confounded for your ways,

O house of Israel.

^a Cf. Zech. xiii. 1 ; Heb. vi. 2.

^b Famine was a subject of reproach on the part of the heathen as an apparent evidence that Jehovah could not help them (see ver. 20).

^c See ver. 22.

*The ruined cities and waste places would be restored
and inhabited. xxxvi. 33-36.*

33 Thus saith the Lord God :

In the day that I cleanse you from all your iniquities,

I will cause the cities to be inhabited,

And the waste places shall be builded.

34 And the land that was desolate shall be tilled,

Whereas it was a desolation in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden ;

And the waste and desolate and ruined cities are fenced and inhabited.

36 Then the nations that are left round about you shall know ^a that I the LORD have builded the ruined places,

And planted that which was desolate :

I the LORD have spoken it, and I will do it.

The land would again become populous. xxxvi. 37-38.

37 Thus saith the Lord God :

For this moreover will I be inquired of ^b by the house of Israel, to do it for them ;

I will increase them with men like a flock.

38 As the ¹ flock for sacrifice ^c, as the flock of Jerusalem ¹ Heb. *flock of holy things* in her appointed feasts ;

So shall the waste cities be filled with flocks of men :

And they shall know that I am the LORD.

(8) *A HAPPY PICTURE OF THE NATIONS RESTORED AND SANCTIFIED. xxxvii.*

The vision of Israel's resurrection and return to their own land. xxxvii. 1-14.

37 The hand of the LORD was upon me, and he carried me out in the spirit of the LORD, and set me down in the midst of the valley ; and it was full of bones ^d ;
2 and he caused me to pass by them round about : and

^a The restored cities will shew to the nations that Jehovah was not the impotent God that they had imagined.

^b In this respect I will grant their wishes. Cf. xiv. 1-11.

^c The comparison is not only to the great number of sacrificial animals at the chief festivals, but also to the fact that they were all devoted to Jehovah.

^d The scene of the vision is that of a battle-field (ver. 10), in which the bones of the slain lie bleached and dry. This signified mainly the despondency and spiritual lifelessness of the people (ver. 11), but it also suggested the numerical loss of the nation through those slain by the enemy. Cf. Jer. xxxi. 15.

¹ Heb. *upon the face of the valley.* behold, there were very many ¹ in the open valley ;
and lo, they were very dry.

And he said unto me, 3

Son of man, can these bones live ?

And I answered, O Lord GOD, thou knowest.

Again he said unto me, Prophesy over these bones, 4
and say unto them,

O ye dry bones, hear the word of the LORD.

Thus saith the Lord GOD unto these bones : 5

² Or, *spirit* Behold, I will cause ² breath ^a to enter into you,

And ye shall live.

And I will lay sinews upon you, 6

And will bring up flesh upon you,

And cover you with skin,

And put breath in you,

And ye shall live ;

And ye shall know that I am the LORD.

³ Or, *thundering* So I prophesied as I was commanded : and as I pro-
phesied, there was a ³ noise ^b, and behold an earth-
quake, and the bones came together, bone to his
bone. And I beheld, and lo, there were sinews upon 8
them, and flesh came up, and skin covered them
above : but there was no breath in them. Then said 9
he unto me,

⁴ Or, *breath* Prophesy unto the ⁴ wind ^c,

Prophesy, son of man, and say to the ⁴ wind,

Thus saith the Lord GOD :

⁴ Or, *wind* Come from the four winds ^d, O ⁵ breath,

⁵ Or, *spirit* And breathe upon these slain,

That they may live.

So I prophesied as he commanded me, and the 10
breath came into them, and they lived, and stood up
upon their feet, an exceeding great army. Then he 11
said unto me,

Son of man, these bones are the whole house of
Israel :

Behold, they say, Our bones are dried up,

And our hope is lost ;

^a The final completion of the vision is here anticipated (see ver. 9).

^b What Ezekiel hears is probably not, as in A.V., the noise of the rushing together of the bones, but a great convulsion of nature (see marg.) symbolising Divine agency.

^c The wind was regarded as the breath of the universe, the same Hebrew word *rūāḥ* being used of the wind, the breath of man, and the principle of intellectual and spiritual life. In this passage these three meanings seem to be included. Cf. John iii. 5-8.

^d Here put for the four quarters of the heavens. The following word ⁴ breath (or, better, 'wind') is perhaps rightly omitted by LXX.

We are clean cut off.

- 12 Therefore prophesy, and say unto them,
Thus saith the Lord God:

Behold, I will open your graves^a,
And cause you to come up out of your graves,
O my people;
And I will bring you into the land of Israel.

- 13 And ye shall know that I am the LORD,
When I have opened your graves^b,
And caused you to come up out of your graves,
O my people.

- 14 And I will put my ¹spirit^c in you, 1 Or, breath
And ye shall live,
And I will place you in your own land:
And ye shall know that I the LORD have spoken it,
and performed it,

Saith the LORD.

By a symbolical action the prophet foretells the reunion of Ephraim and Judah under their king, the second David. xxxvii. 15-25.

- 15 The word of the LORD came again unto me, saying,
16 And thou, son of man, take thee one stick^d, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and ²for all the² Or, of
17 house of Israel his companions: and join them for thee one to another into one stick, that they may
18 become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou
19 not shew us what thou meanest by these? say unto them,

^a This seems to give a further explanation of the vision. Jehovah would open the graves of those who had died in the land of exile and bring them back. Cf. Isa. xxvi. 19, where see note. If Ezekiel's words cannot be said to express a certain conviction of a literal resurrection from the dead (and many commentators regard this as still purely metaphorical), they seem to imply a feeling after it as a glorious hope. See General Introd., vol. i, p. xxvii.

^b The Talmud curiously teaches from this passage that God would make subterranean roads into the Holy Land, along which the dust of the pious dead which were buried elsewhere would travel, and on arrival the Spirit of Jehovah would raise them to new life. See Edersheim, *Sketches of Jewish Life*, p. 6.

^c See first note on ver. 9. Ezekiel is here probably referring especially to the Divine spiritual life of the new community.

^d The stick or staff is the symbol of rule, probably with reference to the shepherd's staff (see ver. 24). The Northern and Southern Kingdoms would henceforth be under one king. The restoration of the Northern Kingdom, synchronously with Judah, is portrayed in iv. 5, and was a common feature of Hebrew prophecy. Cf. Hos. i. 11; Isa. xi. 11-13; Jer. iii. 18; l. 4.

Thus saith the Lord GOD :

Behold, I will take the stick of Joseph, which is in the hand of Ephraim ^a,

And the tribes of Israel his companions ;

¹ Or, together with him unto (or to be) the stick of Judah

And I will put them ¹ with it ^b, even with the stick of Judah,

And make them one stick,

And they shall be one in mine hand ^c.

And the sticks whereon thou writest shall be in thine ²⁰ hand before their eyes. And say unto them, ²¹

Thus saith the Lord GOD :

Behold, I will take the children of Israel from among the nations,

Whither they be gone,

And will gather them on every side,

And bring them into their own land :

And I will make them one nation in the land, ²²

Upon the mountains of Israel ;

And one king shall be king to them all :

And they shall be no more two nations,

Neither shall they be divided into two kingdoms any more at all :

Neither shall they defile themselves any more with ²³ their idols,

Nor with their detestable things,

Nor with any of their transgressions :

But I will save them ² out of all their dwelling places ^d, wherein they have sinned,

And will cleanse them :

^{† 2} Or, according to some ancient versions, from all their backslidings

So shall they be my people,

And I will be their God.

And my servant David ^e shall be king over them ; ²⁴

And they all shall have one shepherd :

They shall also walk in my judgements,

And observe my statutes, and do them.

^a As the ruling tribe, and put, as frequently, for the whole Northern Kingdom.

^b As the text stands, we should probably translate, ' And I will put them (i.e. the staff or government and the tribes of Israel) upon him (in Judah), together with the government of Judah : i.e. in the new kingdom Judah would have the government over the ten tribes. LXX reads, ' put them upon the staff of Judah. '

^c We should probably read, either ' in the hand of Judah ' (LXX), or ' in his hand ' (Vulgate).

^d The marginal reading, involving only the transposition of two letters, is almost certainly correct.

^e For David as the name of the ideal Messianic king, see note on xxxiv.

- 25 And they shall dwell in the land that I have given
unto Jacob my servant,
Wherein your fathers dwelt ;
And they shall dwell therein,
They, and their children, and their children's chil-
dren, for ever :
And David my servant shall be their prince for ever.

*Jehovah's covenant and everlasting presence with
His people. xxxvii. 26-28.*

- 26 Moreover I will make a covenant^a of peace with
them :
It shall be an everlasting covenant with them :
And I will¹ place them, and multiply them, ^{1 Or, give it}
And will set my sanctuary in the midst of them for ^{them}
evermore.
- 27 My tabernacle^b also shall be² with them ; ^{2 Or, over}
And I will be their God,
And they shall be my people.
- 28 And the nations shall know that ³ I am the LORD ^{3 Or, I the}
that sanctify^c Israel, ^{LORD do}
When my sanctuary shall be in the midst of them ^{sanctify}
for evermore. ^{Israel}

(9) *TWO PROPHECIES AGAINST GOG. xxxviii-xxxix.*

1. *THE FINAL INVASION OF ISRAEL BY
GOG, AND HIS ALLIES FROM DISTANT
PARTS OF THE EARTH, IS CRUSHED
BY JEHOVAH'S MIGHT^d. xxxviii.*

*The preparation of Gog's forces, compelled by Jehovah
to be in readiness for action. xxxviii. 1-7.*

- 38 And the word of the LORD came unto me, saying,
2 Son of man, set thy face toward Gog^e, of the land of

^a Cf. Jer. xxxi. 31-33.

^b Lit. 'dwelling', the usual word for the tabernacle in the wilderness in the post-exilic portions of the Pentateuch. Cf. 2 Cor. vi. 16; John i. 14; Rev. xxi. 3-22.

^c See note on xx. 12.

^d The subject of these chapters should be probably regarded as wholly imaginative. Ezekiel foresees a time when it will be impossible for any enemy to attack successfully the restored and sanctified people dwelling under Divine protection; and he expresses this thought by a picture of a general invasion of peoples dwelling in distant regions, the peoples with which they had to do in the past having been either annihilated or converted. It may be that the memory of the great Scythian invasion (see vol. ii, p. 2) may have partly suggested the picture.

^e Sometimes identified with the name Gyges, king of Lydia, a contemporary of Assur-bani-pal. Sayce (Hastings's *D.B.*, art. *Gog*) suggests that the name

¹ Or, *chief
prince of
Meshech*

Magog, the ¹ prince of Rosh ^a, Meshech, and Tubal,
and prophesy against him, and say, 3
Thus saith the Lord God :

Behold, I am against thee, O Gog,

¹ Prince of Rosh, Meshech, and Tubal :

And I will turn thee about, 4

And put hooks into thy jaws ^b,

And I will bring thee forth,

And all thine army,

Horses and horsemen,

All of them clothed in full armour,

A great company with buckler and shield,

All of them handling swords :

Persia, Cush ^c, and Put ^c with them ; 5

All of them with shield and helmet :

Gomer ^d, and all his hordes ; 6

The house of Togarmah ^e in the uttermost parts of
the north,

And all his hordes :

Even many peoples with thee.

Be thou prepared, yea, prepare thyself, 7

Thou, and all thy companies that are assembled
unto thee,

² Or,
commander

And be thou a ² guard unto them.

After many days Gog proceeds to the attack.

xxxviii. 8-9.

After many days thou shalt be visited ^f : 8

In the latter years thou shalt come into the land

³ Or,
restorea

That is ³ brought back ^g from the sword,

That is gathered ^g out of many peoples,

may have been applied by the Assyrians vaguely to all kings of Western Asia Minor. It is possible that Ezekiel may have coined the name out of Magog, which to a Hebrew ear would suggest the meaning 'place of Gog', though this cannot be regarded as the true explanation of Magog. The latter, from its juxtaposition to Meshech and Tubal, appear to be a nation somewhere in the north of Asia Minor.

^a Also a people, probably of Asia Minor, which has not been satisfactorily identified. For Meshech and Tubal, see note on xxvii. 13. The names in this paragraph suggest the vaguely known northern confines of the earth (ver. 6).

^b In Isa. xxxvii. 29 this figure is used of a captured beast. Here it implies that the attack is made by Divine compulsion.

^c Ethiopia and Libya. See xxvii. 10.

^d The Cimmerians, a people inhabiting the Crimea and adjoining districts.

^e See note on xxvii. 14.

^f Thou shalt be numbered or reviewed preparatory to the campaign.

^g Expressions which refer more properly to the people, are here transferred to the land.

Upon the mountains of Israel, which have been
a continual waste :

But it ^a is brought forth out of the peoples,
And they shall dwell securely, all of them.

- 9 And thou shalt ascend,
Thou shalt come like a storm,
Thou shalt be like a cloud to cover the land,
Thou, and all thy hordes,
And many peoples with thee.

*Gog's attack on the defenceless people is prompted by
his cowardly greed. xxxviii. 10-12.*

10 Thus saith the Lord GOD :

It shall come to pass in that day, that things shall
come into thy mind,

And thou shalt devise an evil device :

- 11 And thou shalt say, I will go up to ¹ the land of ¹ Or,
unwalled villages ; *an open
country*

I will go to them that are at quiet,

That dwell securely,

All of them dwelling without walls,

And having neither bars nor gates ^b :

- 12 To take the spoil and to take the prey ;
To turn thine hand against the waste places that
are *now* inhabited,

And against the people that are gathered out of
the nations,

Which have gotten cattle and goods,

That dwell in the ² middle ^c of the earth.

*The astonishment of trading peoples at Gog's
insolence. xxxviii. 13.*

² Heb.
navel.
See Judg. ix.
37. †

- 13 Sheba ^d, and Dedan ^e, and the merchants of Tar-
shish ^f, with all the young lions thereof,
Shall say unto thee,

Art thou come to take the spoil ^g?

^a Land which had been wasted by the Chaldeans, but where they were now dwelling after their return in peace and security. Ezekiel contemplates the united nation as possessing once more the whole country. See xxxvii. 15-25.

^b In the restored country they would have no need of bars or gates, because they were under Jehovah's protection. Cf. Isa. xxvi. 1.

^c Ezekiel, from his own point of view, regards Palestine as the 'navel' of the earth. The Greeks used the equivalent Greek word of Delphi. See note on v. 5.

^d See note on Jer. vi. 20.

^e See note on Isa. xxi. 13.

^f See note on Isa. ii. 16.

^g The point of this question is not difficult to explain. These peoples are not mentioned before as followers or allies of Gog. They appear rather as peoples with whom the restored Israelites are accustomed to engage in peaceful traffic, and who are astonished at the effrontery of Gog and his hordes.

Hast thou assembled thy company to take the prey?
 To carry away silver and gold,
 To take away cattle and goods,
 To take great spoil?

Gog's annihilation by Jehovah on the mountains of Israel will make Jehovah's might known to the nations. xxxviii. 14-23.

Therefore, son of man, prophesy, and say unto Gog, 14
 Thus saith the Lord GOD:

In that day when my people Israel dwelleth securely,
 Shalt thou not know^a it?

And thou shalt come from thy place out of the 15
 uttermost parts of the north,

Thou, and many peoples with thee,
 All of them riding upon horses,

A great company and a mighty army:

And thou shalt come up against my people Israel, 16
 As a cloud to cover the land;

It shall come to pass in the latter days,

That I will bring thee against my land,

That the nations^b may know me,

When I shall be sanctified in thee^c, O Gog,
 Before their eyes.

Thus saith the Lord GOD:

Art thou he of whom I spake in old time by my 17
 servants the prophets of Israel^d,

Which prophesied in those days for *many* years
 that I would bring thee against them?

And it shall come to pass in that day, 18

When Gog shall come against the land of Israel,
 Saith the Lord God,

That my fury shall come up into my nostrils.

For in my jealousy and in the fire of my wrath 19
 have I spoken,

^a Better, with LXX, 'shalt thou be stirred up'; i.e. roused to take advantage of Israel's defenceless state. See Jer. vi. 23.

^b The Gentile world generally, who are friendly to Israel and are confirmed in their allegiance by this exhibition of Jehovah's might. Cf. ver. 23 and xxxix. 7, where it is to have the same effect on Israel also.

^c Jehovah's mighty judgement on Gog imposes on men the reverence which is due to Him, not merely because it is an act of power, but an act of just vengeance on lawless and godless enemies. Cf. Zeph. ii. 11.

^d This defeat of Gog, the typical enemy of God's people, was foretold by the prophets' predictions against the Assyrians, Egyptians, and other oppressive unrighteous enemies. This reference makes it clear that Ezekiel has no special invasion in view. Cf. Zeph. i. 14, 15; iii. 8; Jer. iii—vi; and see note on ch. xxxviii.

- Surely in that day there shall be a great shaking^a
 in the land of Israel ;
 20 So that the fishes of the sea,
 And the fowls of the heaven,
 And the beasts of the field,
 And all creeping things that creep upon the earth,
 And all the men that are upon the face of the earth,
 Shall shake at my presence,
 And the mountains shall be thrown down,
 And the steep places shall fall,
 And every wall shall fall to the ground.
 21 And I will call for a sword against him unto all my
 mountains^b,

Saith the Lord GOD :

- Every man's sword shall be against his brother.
 22 And I will plead against him^c with pestilence and
 with blood ;
 And I will rain upon him, and upon his hordes,
 And upon the many peoples that are with him,
 An overflowing shower,
 And great hailstones,
 Fire, and brimstone^d.
 23 And I will magnify myself, and sanctify myself^e,
 And I will make myself known in the eyes of many
 nations ;
 And they shall know that I am the LORD.

2. THE FATE OF GOG'S ARMY, AND THE RESTORATION OF ISRAEL. xxxix.

*The fallen hordes are given up by Jehovah to the birds
 and beasts of prey. xxxix. 1-5.*

- 39 And thou, son of man, prophesy against Gog^f,
 and say,

^a i.e. an earthquake, as in xxxvii. 7. In Hebrew the words run, 'a great quaking in the land of Israel, and these shall quake at My presence (or 'from before Me'): the fishes', &c. Gog is represented as overcome by manifold convulsions of nature, suicidal panic, &c., without any action on the part of the Israelites.

^b We should probably read, with LXX, 'I will call against him for every [form of] terror.'

^c In a judicial sense and so transferred to the actual punishment. Cf. xvii. 20; Joel iii. 2, &c.

^d This occurs, nearly pure in lumps, in the deposits of the Dead Sea, no doubt due to the hot sulphurous springs on its shores. Through its intense inflammability it is suitably represented as an instrument of Divine wrath and vengeance. Cf. Gen. xix. 24; Deut. xxix. 23; Job xviii. 15; Isa. xxxiv. 9; Rev. xix. 20; xx. 10; xxi. 8.

^e See note on ver. 16.

^f This chapter is only in form a second prophecy. After briefly recapitulating the chief thought of the last chapter with some slight variation of metaphor, Ezekiel describes what follows the destruction of the multitudinous hordes.

Thus saith the Lord GOD :

Behold, I am against thee, O Gog,

¹ Or, *Chief
prince of
Meshech*

¹ Prince of Rosh, Meshech, and Tubal :

And I will turn thee about,

2

And will lead thee on,

And will cause thee to come up from the uttermost
parts of the north ^a ;

And I will bring thee upon the mountains of Israel :

And I will smite thy bow out of thy left hand,

3

And will cause thine arrows to fall out of thy
right hand.

Thou shalt fall upon the mountains of Israel,

4

Thou, and all thy hordes, and the peoples that
are with thee :

I will give thee unto the ravenous birds ^b of every
sort,

And to the beasts of the field to be devoured.

Thou shalt fall upon the open field :

5

For I have spoken it,

Saith the Lord GOD.

*Jehovah, having defeated Gog, would carry the war into
the enemy's country and waste it. xxxix. 6-7.*

And I will send a fire ^c on Magog,

6

^{†2} Or,
coastlands

And on them that dwell securely in the ² isles :

And they shall know that I am the LORD.

And my holy name will I make known in the midst ⁷
of my people Israel ;

Neither will I suffer my holy name to be profaned
any more :

And the nations shall know that I am the LORD
The Holy One in Israel.

*The weapons of the enemy would serve the Israelites
as fuel for seven years. xxxix. 8-10.*

Behold, it cometh, and it shall be done,

8

Saith the Lord GOD ;

This is the day whereof I have spoken.

And they that dwell in the cities of Israel shall go ⁹
forth,

And shall make fires of the weapons and burn
them,

Both the shields and the bucklers,

The bows and the arrows,

^a See note on xxxviii. 2.

^b Cf. xxix. 4-5.

^c See note on Amos i. 4.

- And the handstaves, and the spears,
 And they shall make fires of them seven years :
 10 So that they shall take no wood out of the field,
 Neither cut down any out of the forests ;
 For they shall make fires of the weapons :
 And they shall spoil those that spoiled them,
 And rob those that robbed them,

Saith the Lord GOD.

The removal of the bones for burial away from the land to purify it would take seven months and more.
 xxxix. 11-16.

- 11 And it shall come to pass in that day,
 That I will give unto Gog a place for burial in
 Israel,
 The valley of them that pass through ^a ¹ on the ¹ Or, in
 east of the sea ^b : *front of*
 And it shall stop ^c them that pass through :
 And there shall they bury Gog and all his mul-
 titude :
 And they shall call it The valley of ² Hamon-gog. ² That is, the
 12 And seven months shall the house of Israel be *multitude*
 burying of them, *of Gog.*†
 That they may cleanse the land.
 13 Yea, all the people of the land shall bury them ;
 And it shall be to them a renown ^d,
 In the day that I shall be glorified,
 Saith the Lord GOD.
 14 And they shall sever out men of continual employ-
 ment, that shall pass through the land to bury ³ them ¹ Some
⁴ that pass through ^e, that remain upon the face of the *ancient ver-*
 land, to cleanse it : after the end of seven months *sions omit*
 15 shall they search ^f. And they that pass through the *the word*
 land shall pass through ; and when any seeth a man's *rendered*
 bone, then shall he ⁵ set up a sign by it, till the *that pass*
through.
⁵ Heb. *build.*

* No doubt we should, with Hitzig, Cornill, and others, read Abarim. See note on Jer. xxii. 20. They were buried outside the Holy Land, so that it might not be defiled.

^b i.e. the Dead Sea.

^c The meaning is uncertain. It was perhaps intended that the multitude of the graves would make the road impassable for travellers. Such a matter-of-fact observation is quite characteristic of Ezekiel.

^d The glory given to Jehovah, by removing the accursed and unholy thing from His land, would redound to His people.

^e The words 'that pass through' (or 'with them that pass through'), which are not at all naturally referred to Gog's hordes, are probably an interpolation and should be omitted with LXX.

^f After seven months had been spent in burying the corpses, a thorough search would be made for any that might have been overlooked.

buriers have buried it in the valley of Hamon-gog.
 †¹ That is, *Multitude*. And ¹ Hamonah shall also be the name of a city^a. 16
 Thus shall they cleanse the land.

Birds and beasts are invited to a great sacrificial meal upon the corpses^b. xxxix. 17-24.

And thou, son of man, thus saith the Lord GOD : 17
 Speak unto the birds of every sort,
 And to every beast of the field,
 Assemble yourselves, and come ;
 Gather yourselves on every side to my sacrifice that
 I do sacrifice for you,
 Even a great sacrifice upon the mountains of
 Israel,
 That ye may eat flesh and drink blood.
 Ye shall eat the flesh of the mighty, 18
 And drink the blood of the princes of the earth,
 Of rams^c, of lambs, and of goats, of bullocks,
 All of them fatlings of Bashan.
 And ye shall eat fat till ye be full, 19
 And drink blood till ye be drunken,
 Of my sacrifice which I have sacrificed for you.
 And ye shall be filled at my table with horses and 20
 chariots^d,
 With mighty men, and with all men of war,
 Saith the Lord GOD.
 And I will set my glory among the nations^e, 21
 And all the nations shall see my judgement that
 I have executed,
 And my hand that I have laid upon them.
 So the house of Israel shall know that I am the 22
 LORD their God,
 From that day and forward.
 And the nations shall know that the house of Israel 23
 went into captivity for their iniquity^f ;

^a Not only would the actual place of burial be called the Multitude of Gog, but a city called Multitude would celebrate the same event. Another realistic touch, as though the prophet were expressing the name of an actual city.

^b This passage is an elaborate expansion of the thought of ver. 4, the reader being taken back to the scene immediately following the battle. Cf. Zeph. i. 7, where see note.

^c The different animals express the different ranks of those slain. See note on Amos iv. 2.

^d Either 'chariot horses' or 'horsemen'. See Isa. xxi. 7.

^e See xxxviii. 16, &c.

^f The nations will now understand that Jehovah might have interfered to prevent the Exile, but that He permitted and even designed it as a punishment for their sin.

Because they trespassed against me,
 And I hid my face from them :
 So I gave them into the hand of their adversaries,
 And they fell all of them by the sword.

- 24 According to their uncleanness and according to
 their transgressions did I unto them ;
 And I hid my face from them.

Israel restored and secure under the everlasting protection of Jehovah^a. xxxix. 25-29.

- 25 Therefore thus saith the Lord God :
 Now will I bring again the captivity of Jacob,
 And have mercy upon the whole house of Israel ;
 And I will be jealous for my holy name.
- 26 And they shall bear their shame^b,
 And all their trespasses whereby they have tres-
 passed against me,
 When they shall dwell securely in their land,
 And none shall make them afraid ;
- 27 When I have brought them again from the peoples,
 And gathered them out of their enemies' lands,
 And am sanctified in them in the sight of many
 nations.
- 28 And they shall know that I am the LORD their God,
 In that I caused them to go into captivity among
 the nations,
 And have gathered them unto their own land ;
 And I will leave none of them any more there ;
- 29 Neither will I hide my face any more from them :
 For I have poured out my spirit^c upon the house
 of Israel,

Saith the Lord God.

^a This repetition of the promise of restoration, which is presupposed in the main theme of these two chapters, is suggested by the mention of the true meaning of the Exile in the preceding verses. The same power of Jehovah, which had sent them into exile, would both bring them back and protect them from any enemies which came against them, and in so doing would be recognised by the nations. Cf. Isa. xi. 11-16; xxvii. 12-13; xxxv. 8-9; Mic. vii. 12; Isa. xlix. 22; lx. 4-9; lxvi. 20; Zech. x. 6-11.

^b This, according to the regular use of Ezekiel, would mean that they would be punished for their sins (see xxxii. 24-25, &c.), which is clearly contrary to the general tone of the passage. We should probably read, by a very slight change, for 'bear', 'forget' (Cornill, &c.).

^c Cf. xxxvii. 14.

Part IV. xl—xlviii.

THE IDEAL CONSTITUTION OF THE
RESTORED MONARCHY.I. THE TEMPLE AND ITS INSTITUTIONS.
xl—xlvi.1. *THE VISION OF THE NEW TEMPLE*^a.
xl—xlii.*Prefatory.* xl. 1-4.

In the five and twentieth year^b of our captivity, in **40**
the beginning of the year^c, in the tenth *day* of the
month, in the fourteenth year after that the city was
smitten, in the selfsame day, the hand of the LORD
was upon me, and he brought me thither^d. In the ²
visions of God brought he me into the land of Israel,
and set me down upon a very high mountain^e,
whereon was as it were the frame^f of a city on the
south^g. And he brought me thither, and behold, ³
there was a man^h, whose appearance was like the
appearance of brass, with a line of flaxⁱ in his hand,
and a measuring reed; and he stood in the gate^k.
And the man said unto me,

4

Son of man, behold with thine eyes,
And hear with thine ears,
And set thine heart upon all that I shall shew
thee;
For to the intent that I might shew them unto thee
art thou brought hither:
Declare all that thou seest to the house of Israel.

^a This vision is the counterpart of that in viii—xi. There Jehovah had forsaken the Temple (xi. 23) because of its idolatrous pollutions. Here its detailed reconstruction is shewn for Jehovah's return to it (xliii. 1-5).

^b i.e. 572 B.C.

^c Probably Abib (March-April). See note on Jer. xxxvi. 22.

^d To Jerusalem, then desolate.

^e There is no 'very high mountain' in the vicinity of Jerusalem; Olivet, though 2,693 feet, being only 150 feet above the city itself. But the Temple mount is probably meant, not literally but morally and spiritually high, as in Isa. ii. 2; Mic. iv. 1; Zech. xiv. 16; Ezek. xvii. 22; xx. 40; Rev. xxi. 10, and to shew that the sacred place surpasses everything else in importance.

^f i.e. resemblance; really the Temple courts, much enlarged, surrounded by their massive walls.

^g As the Hebrew text would mean 'in the direction of the Negeb', a general designation of the country in the south of Palestine (see note on Obad. 19; Jer. xiii. 19), we should probably read, with LXX, 'in front of me.'

^h Probably a living representation of Jehovah. Cf. xlv. 2, 5.

ⁱ For measuring the longer dimensions (xlvii. 3), as the reed for the shorter.

^k i.e. the outer eastern gate. (Fig. I, G, E.) See ver. 6.

I. THE PLAN OF THE TEMPLE. xl. 5—xlii.

(1) THE OUTER COURT AND ITS GATEWAYS^a.

xl. 5-27.

The boundary wall of the Temple courts. xl. 5.

5 And behold, a wall on the outside of the house^b round about, and in the man's hand a measuring reed of six cubits long, of a cubit and an handbreadth each^c: so he measured the thickness of the building, one reed; and the height, one reed.

The eastern gateway of the outer court. xl. 6-16.

6 Then came he unto the gate^d which looketh toward¹ Or, the east, and went up the steps^e thereof; and he ^{even one}measured the threshold^f of the gate, one reed broad: ^{threshold}Or, 7 ¹and the other threshold^g, one reed broad. And ^{guard}every ^{chamber}lodge^h was one reed long, and one reed ³broad; and ^{verse is}the space between the lodges was five ^{omitted in}cubits; and the threshold of the gate by the porchⁱ several 8 of the gate toward the house^k was one reed. ^{ancient versions and}He ^{Hebrew}measured also the porch of the gate toward the house, ^{MSS.†}one reed. Then measured he the porch of the gate, ^{Or,}eight cubits; and the ⁴posts^m thereof, two cubits; ^{jamb and}and the porch of the gate was toward the house. ^{so through-}10 And the lodges of the gate eastward were three on this ^{out this}side, and three on that side; they three were of one ^{chapter,}side, and in ^{and in}ch. xlii. 1, 3, 4.

^a In describing the Temple precincts, it is the gates upon which the main stress is laid. ^b The whole Temple area. (Fig. I, *xxxy*.)

^c This probably does not mean that there was necessarily a difference between the Babylonian and the Palestinian cubit, which appears to have been about 17½ inches, but that the dignity of the man and of the building is enhanced by the larger unit of measurement.

^d The glory of Jehovah had departed (xi. 23), and was to return (xliii. 1, 2; xlv. 2, 3) through this gate. (Fig. I, *G, E*.)

^e Probably a flight of seven steps (so LXX), as in verses 22, 26, led to the threshold and porch of the gate. (Fig. III, *S T*.)

^f i. e. the space (Fig. III, *T'*) between the jambs (*ai*) of the entrance. This was naturally as broad as the enclosing walls of the Temple area (*WW*).

^g At the opposite end of the gateway (Fig. III, *T'*), facing the Temple proper (Fig. I, *B, G*), see ver. 7; but the meaning of the words is doubtful, and is perhaps rightly omitted in LXX.

^h Three (see ver. 10) guardrooms (Fig. III, *G*) on each side of the porch of the gate, in which probably the Temple guards were stationed to preserve order and protect the Temple.

ⁱ The large apartment at the inner end of the gateway, at right angles to the passage leading to it. (Fig. III, *P*.)

^k i. e. the Temple proper. (Fig. I, *B*.)

^l This verse, which contradicts ver. 9, should probably be omitted.

^m i. e. the jambs or surfaces of the wall facing the sides of the doorway which opened into the outer court. Cf. 1 Kings vi. 31. (Fig. III, *ed, st*.)

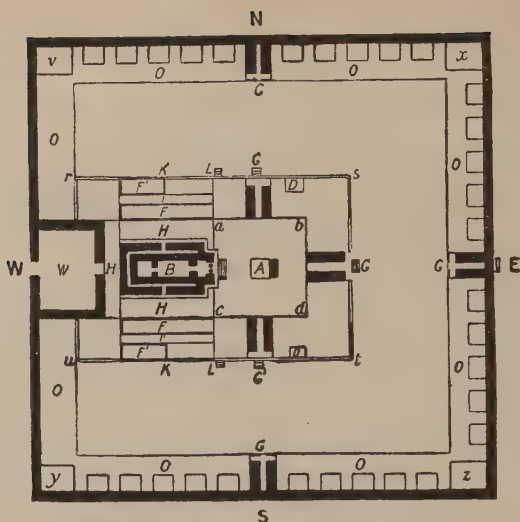


FIG. 1 Plan of Ezekiel's Temple. (xl. 5—xliii).

(Total area 500 cubits square.) xlii. 15-20.

vxyz Outer walls (6 cubits high and thick) with their thirty chambers in the outer court. xl. 5, 17-19; xlii. 15-20.

v, x, y, z Four sacrificial kitchens within courts of their own. xlii. 19-24.
O Pavement round the outer court in front of the thirty chambers, &c. xl. 17-18. N.B.—There was no wall or barrier at the inside edge.

rstu Inner court. xl. 28-47; xlii. 14-15. (300 cubits long; 200 wide.)
abcd Court with great altar (*A*). xl. 47; xliii. 13-27. (100 cubits square.)

G Three outer gateways, N., S., E. (see Fig. III). xl. 5-27; xlii. 1-3.

G' Three inner gateways, N., S., E. (see Fig. III). xl. 28-43.

F Larger block of side buildings. xlii. 1-6, 10-14.

F' Smaller block of side buildings. xlii. 7-9, 10-14.

I, I' The walks between these blocks. xlii. 4, 11.

K Entrance to block buildings. xlii. 2, 3, 9, 11, 12.

KL Wall screen. xlii. 7, 10.

HHH 'Separate place' (*gizrāh*). N., S., W. xli. 10, 12-15. (20 cubits wide.)

W Western building (*binyān*). xli. 12, 15. (70 cubits long E. to W., walls 10 cubits extra; 90 cubits N. to S.)

D, D. Priests' chambers. xl. 44-46.

A Altar of burnt offering. xliii. 13-27.

B Temple proper (see Fig. II). (100 cubits long, 50 broad.)

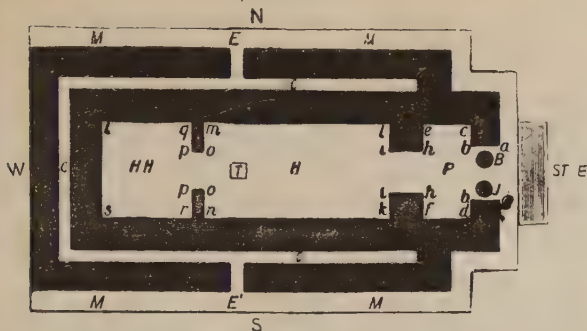


FIG. II. Temple House or Sanctuary Proper (see Fig. I, B).

(100 cubits long: 50 cubits broad, or with platform and 'separate place' 100). xli. 13-15.

P Porch. xl. 48, 49.

H Holy place (*Hēkāl*). xli. 1, 2. (40 cubits long, 20 cubits broad.)

HH Most holy place (*Dēbir*). xli. 3, 4. (20 cubits square.)

C Side chambers (in three stories). xli. 5-7, 26.

E, E' Entrance to side chambers with stairs to upper stories. xli. 6, 7.

M Raised platform (*Munnāh*). xli. 8-11. (5 cubits wide.)

T Table of shewbread (?). xli. 22. *ST* Steps. xl. 49.

J, B Pillars like Jachin and Boaz (1 Kings vii. 21). xl. 49.

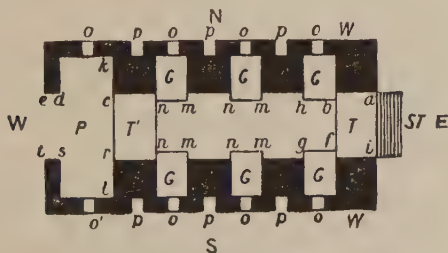


FIG. III. An Outer Gateway (see Fig. I, G, E).

(50 cubits long, 25 broad). xl. 5-27; xliv. 1-3.

An Inner Gateway was the same except that it was reversed, so that the Porch (*P*), and not the Threshold (*T*), was at the top of the Steps (*ST*).
See note *k* on p. 174.

WW The outer wall (see Fig. I, *vxyz*).

ST Steps. xl. 6, 22, 26. *T* Threshold. xl. 6, 11.

T' Inner threshold. xl. 6. *P* Porch. xl. 7, 9, 22, 24, 39.

G Guardrooms (6 cubits square). xl. 7, 10, 12, 13, 16.

bh, mn, nn: nm, nm, gf Barriers, probably with doors, in front of the guardrooms. xl. 12.

o Doors with windows in guardrooms. xl. 13, 16.

o' Windows in porch. xl. 16.

p Windows in walls of passage (*ac, ri*). xl. 16.

hm, nn, nc, de: ts, rn, mn, mg 'Posts' or wall fronts (*ed, ts*, 2 cubits; the rest 5 broad). xl. 9, 10, 16, 21.

measure: and the posts^a had one measure on this side and on that side. And he measured the breadth 11 of the opening^b of the gate, ten cubits; and the length of the gate, thirteen^c cubits; and a border^d 12 before the lodges, one cubit *on this side*, and a border, one cubit on that side; and the lodges, six cubits on this side, and six cubits on that side. And he 13 measured the gate from the roof of the one lodge to the roof of the other, a breadth of five and twenty cubits^e; door against door^f. He made^g also posts, 14 threescore cubits^h; and the court *reached* unto the post, the gate *being* round aboutⁱ. And *from* the 15 forefront of the gate at the entrance unto the forefront of the 1 inner porch of the gate were fifty cubits^k. And there were closed 1 windows to the lodges, and 16 to their posts^m within the gate round about, and like-

¹ Or, *porch of the inner gate*

^a The five-cubit-thick wall fronts between the guardrooms. See ver. 7. (Fig. III, *gm, nm* and *hm, nm*.)

^b i.e. the outside entry or threshold at the top of the steps. (Fig. III, *az*.) This, therefore, was the width of the whole passage (*ac, iz*), except for the 'borders' (see note on ver. 12) or barriers in front of the guardrooms, which contracted the passage from 10 to 8 cubits.

^c Very obscure, for ver. 15 states that the length of the gateway was 50 cubits. Some think that the gateway was roofed 13 cubits at either end; but the other parts of the gateway seem to have been roofed as well, else windows would not have been necessary.

^d Probably a low parapet or barrier, perhaps with gate or gates, facing the front of each guardroom. (Fig. III, *bh, mn, mn*, and *fg, mn, mn*.) This would reduce the width of the passage by 2 cubits. The guards behind the barrier could see the whole length of the gateway without being interfered with by people passing along.

^e The whole building, including the guardrooms and central passage, was 25 cubits broad (north and south, outer measurement).

^f i.e. north and south, from the outer or back door of one guardroom to the outer or back door of the opposite guardroom. (Fig. III, *Go*.) But for the barriers the guardrooms appear to have been open to the passage. See note ^b on ver. 16.

^g The building is being presented in vision to the prophet, and therefore is said to be 'made.'

^h LXX has 'porch' instead of 'posts' and 20 instead of 60, and is probably right, the reference being in that case to the porch (*P*), which is 20 cubits broad (north and south, inner measurement), although Klieforth and others retain both 'posts' and 'threescore', and say that such gate pillars suggested our church steeples.

ⁱ The last clause is very obscure, and the text is probably corrupt. Perhaps we should read, 'and towards the porch the court was round about the gate.' As the gate at its porch-end projected, the court surrounded it on three sides. (Fig. I, *G, NES*.) N.B.—The line at *GGG* in Fig. I merely marks the edge of the pavement and does not denote any wall or barrier. (See Fig. III, *et*.)

^k i.e. the whole length of the gateway (Fig. III, *ae*), including the porch.

^l Probably with lattice work. These windows were in the guardrooms and in the porch. (Fig. III, *oo'*.)

^m See note on ver. 10.

wise to the ¹arches ^a: and windows were round about ¹ Or, *colonnade*. The meaning of the Hebrew word is inward ^b: and upon *each* post ^c were palm trees ^d. uncertain.

The outer court. xl. 17-18.

17 Then brought he me into the outer ^e court, and, lo, there were chambers and a pavement ^f, made for the court round about: thirty chambers ^g were upon the 18 pavement. And the pavement was by the ²side of ² Heb. the gates, answerable unto the length ^h of the gates, ^{shoulder}. even the lower ⁱ pavement.

Measurement of the outer court. xl. 19.

19 Then he measured the breadth from the forefront of the lower gate ^k unto the forefront of the inner court without, an hundred cubits, *both* on the east and on the north.

The north gateway of the outer court. xl. 20-23.

20 And the gate of the outer court whose prospect is toward the north ^l, he measured the length thereof 21 and the breadth thereof. And the lodges ^m thereof were three on this side and three on that side; and the posts ⁿ thereof and the arches ^a thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. 22 And the windows ^b thereof, and the arches ^a thereof,

^a There may have been a colonnade in the gateway (Fig. III, *ac*, *ri*), but it is not probable. Cornill, Davidson, and others, following LXX, render it 'porch' throughout.

^b The meaning probably is that within the gateway windows were seen in the outer wall of each guardroom (Fig. III, *o*), and also in the walls between the guardrooms. (Fig. III, *p*.) The latter therefore would be like tunnels 8½ cubits long.

^c See note on ver. 9.

^d See 1 Kings vi. 29, 32, 35.

^e Ezekiel's Temple has two courts: the inner was especially for the priests when sacrificing, the outer for the people. See xlv. 19. (See Fig. I, *rstu*, *vxyz*.)

^f Probably of tessellated or mosaic work. (Fig. I, *O*.) Cf. 2 Chron. vii. 3; Esther i. 6. See N.B. in note ¹ on ver. 14.

^g Probably ten on each of the three sides. (Fig. I, N.E.S.) Five on each side of the three gates which were in the centre of the three outside walls. These chambers probably were to serve as residences for Priests and Levites and for storage of tithe, utensils, &c. Cf. Jer. xxxv. 4; xxxvi. 10; 1 Chron. ix. 26; Neh. x. 38, 39.

^h The pavement was as wide as the projection of the gateways into the court; i.e. 44 cubits, or 50 less the thickness of the outside walls, which was 6 cubits. (Fig. I, *O*.)

ⁱ The outer court (Fig. I, *vxyz*) was on a lower level than the inner court (*rstu*). See ver. 34.

^k i.e. the outer gateway from its inner western front to the outer eastern front of the inner gate (which led into the inner court), being the distance between the nearest points of the two gateways. (Fig. I, *G G'*.)

^l This and the southern gateway are exactly like that on the east.

^m 'Guardrooms', as in ver. 7.

ⁿ See note on ver. 10.

and the palm trees thereof, were after the measure of the gate whose prospect is toward the east; and they went up unto it by seven steps; and the arches^a thereof were before them^b. And there was a gate to²³ the inner court over against the *other* gate, *both* on the north and on the east^c; and he measured from gate to gate an hundred cubits^d.

The south gateway^e of the outer court. xl. 24-27.

And he led me toward the south, and behold a gate²⁴ toward the south: and he measured the posts^f thereof and the arches^a thereof according to these measures. And there were windows^g in it and in²⁵ the arches^a thereof round about, like those windows^g: the length was fifty cubits, and the breadth five and twenty cubits. And there were seven steps to go up to²⁶ it, and the arches^a thereof were before them^h: and it had palm trees, one on this side, and another on that side, upon the posts^f thereof. And there was a gate to²⁷ the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

(2) *THE INNER COURT¹, ITS GATEWAYS^k,
AND CHAMBERS.* xl. 28-47.

The south gateway of the inner court. xl. 28-31.

Then he brought me to the inner court by the south²⁸ gate: and he measured the south gate according to these measures; and the lodges¹ thereof, and the²⁹ posts^f thereof, and the arches^a thereof, according to these measures: and there were windows^g in it and in the arches^a thereof round about: it was fifty cubits long, and five and twenty cubits broad. And^m³⁰ there were arches^a round about, five and twenty

^a See note ^a on ver. 16.

^b We should probably read with LXX, 'and the porch thereof was to the inside'; i.e. at the inner end of the gateway looking towards the outer court. Cf. verses 31, 34, 37. (Fig. III, P.)

^c i.e. on the north, just as there was on the east (as already mentioned).

^d See note on ver. 19.

^e The same as the other two gates in appearance and size.

^f See note on ver. 10.

^g See note ^b on ver. 16.

^h See last note on ver. 22.

¹ This court (Fig. I, *rstu*), unlike the outer court (*vxzy*) was crowded with buildings, which were used in connexion with the service of the Sanctuary.

^k These were exactly similar to those of the outer court, except that in the inner court the porch was at the outer end of the gateway, looking into the outer court (verses 31, 34, 37) (Fig. III), and there were eight steps instead of seven (ver. 31).

¹ See note ^h on ver. 7.

^m This verse is not in LXX and some MSS., and is not wanted.

31 cubits long^a, and five cubits broad. And the arches^b thereof were toward the outer court; and palm trees were upon the posts^c thereof: and the going up to it had eight steps.

The east gateway of the inner court. xl. 32-34.

32 And he brought me into the inner court toward the east: and he measured the gate according to these
33 measures; and the lodges^d thereof, and the posts^c thereof, and the arches^b thereof, according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits
34 long, and five and twenty cubits broad. And the arches^b thereof were toward the outer court; and palm trees^e were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

The north gateway of the inner court. xl. 35-37.

35 And he brought me to the north gate: and he
36 measured *it* according to these measures; the lodges thereof, the posts thereof, and the arches thereof; and there were windows therein round about: the length was fifty cubits, and the breadth five and
37 twenty cubits. And the posts^f thereof were toward the outer court; and palm trees^g were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

Sacrificial arrangements connected with the inner northern gate. xl. 38-43.

38 And a chamber with the door thereof was by the posts at the gates^h; there they washed the burnt
39 offeringⁱ. And ¹in the porch of the gate were two¹ Or, *by* tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering
40 and the guilt offering. And on the *one* side without^k, ² Or, *at the stairs of the entry*
² as one goeth up to the entry of the gate toward the

^a i. e. outer measurement.

^b See note ^a on ver. 16.

^c See note on ver. 10.

^d See note ^b on ver. 7.

^e Cf. verses 16, 26, 31, 37. See note on xlvii. 2.

^f We should probably read with LXX (cf. ver. 14), 'And the porch thereof was toward the outer court', as in verses 31 and 34. ^g Cf. verses 16, 26, 31, 33.

^h LXX has 'gate' for 'gates' and 'porch' for 'posts.' Cf. ver. 37. We should probably read, 'And a chamber, and the entry thereof was in the porch of the gate.' (Fig. III, P.)

ⁱ The last process before it was laid on the altar.

^k i. e. in the outer court (Fig. I, *v x z y*).

north, were two tables; and on the other side, which belonged to the porch of the gate, were two tables. Four tables were on this side, and four tables on that ⁴¹ side, by the side of the gate; eight tables ^a, whereupon they slew *the sacrifices*. And there were four ⁴² tables for the burnt offering, of hewn stone, a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon they laid the instruments wherewith they slew the burnt offering and the sacrifice. And the ¹ hooks ^b, an handbreadth long, were ⁴³ fastened ² within round about: and upon the tables was the flesh of the oblation.

¹ According to some ancient versions, *ledges*.

² Or, *in the building*

Chambers for the priests. xl. 44-46.

⁺ ³ The Sept. has, *And he led me into the inner court, and, behold, two chambers in the inner court, one at the side of the gate that looketh toward the north, having its prospect toward the south, and one at the side of the gate toward the south, but looking toward the north.* And without the inner gate ^c were chambers for the ⁴⁴ singers ^d in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate ^e having the prospect toward the north. And he said unto me, This cham- ⁴⁵ ber, whose prospect is toward the south, is for the priests ^f, the keepers of the charge of the house ^g. And the chamber whose prospect is toward the north ⁴⁶ is for the priests, the keepers of the charge of the altar ^h: these are the sons of Zadok ⁱ, which from among the sons of Levi come near to the LORD to minister unto him.

Measurement of the inner court. xl. 47.

And he measured the court ^k, an hundred cubits long, ⁴⁷ and an hundred cubits broad, foursquare; and the altar was before the house ^l.

^a i.e. with those in ver. 42 twelve tables in all.

^b Upon which the sacrifices were hung after they had been prepared.

^c i.e. not in the gateway, but in the inner court, and close to the north and south inner gates. (Fig. I, *D, D*.)

^d It would appear from the text that one chamber was for singers (cf. 1 Chron. ix. 33, &c.) and the other for priests; but LXX (see marg.) omits all reference to singers, and this accords with verses 45, 46.

^e We should undoubtedly read 'south gate', with LXX.

^f Here as an inclusive term for Levites as well as Priests. See note on xlv. 15.

^g i.e. the whole of the Temple.

^h Those who ministered at the altar. Cf. xliii. 19; xlv. 15; xlviii. 11.

ⁱ See note on xlv. 15.

^k i.e. the open space (Fig. I, *abdc*) immediately fronting the Sanctuary, which was towards the west in the inner court. (Fig. I, *B*.)

^l The Sanctuary or Temple proper. (Fig. I, *B*.)

(3) *THE SANCTUARY AND WESTERN BUILDINGS.*

xl. 48—xli. 15a.

The Temple porch^a. xl. 48—49.

48 Then he brought me to the porch of the house, and measured each post^b of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits
 49 on that side^c. The length of the porch was twenty cubits, and the breadth eleven^d cubits; ¹ even by the ^{1 The Sept. has, and by ten steps they went &c.†} steps whereby they went up to it^e: and there were pillars^f by the posts, one on this side, and another on that side.

The holy place. xli. 1—2.

41 And he brought me to the temple, and measured the posts^g, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the
 2 ² tabernacle^h. And the breadth of the entrance was ten cubits; and the ³ sides of the entrance were five ^{2 Heb. tent. See Ex. xxvi. 22—25.} cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits, ^{3 Heb. shoulders.} and the breadth, twenty cubitsⁱ.

The holy of holies. xli. 3—4.

3 Then went he ^{kinward}, and measured each post¹ of the entrance, two cubits: and the entrance, six cubits;
 4 and the breadth^m of the entrance, seven cubits. And he measured the length thereof, twenty cubits, and the

^a The outmost of the three divisions or apartments of the Sanctuary. (Fig. II, *P*.)

^b The inner front or jamb of the wall on either side of the entrance. (Fig. II, *a b*.) Each was 5 cubits thick.

^c i.e. each leaf of the gate was 3 cubits. Others, following LXX, explain 'the gate' of the two projecting side-walls (Fig. II, *b c*, *b d*), which caused the porch to be 20 cubits, or 6 cubits broader than the entry (*a a*, *b b*), the latter being, according to LXX, 14 cubits.

^d LXX 'twelve' is probably correct.

^e The Sanctuary was therefore higher than the inner court, which was itself higher than the outer court.

^f Corresponding to Jachin and Boaz in Solomon's Temple (1 Kings vii. 15—22), like the obelisks or pylons which frequently fronted an Egyptian temple. (Fig. II, *J B*.)

^g Parts of the entrance wall or jambs. (Fig. II, *h i*.)

^h This phrase is meaningless, the breadth of the building being 20 cubits (ver. 2). It is omitted in LXX, and is probably an insertion.

ⁱ The same as in Solomon's Temple.

^k Ezekiel, being a priest, could go into the holy place (ver. 1) (Fig. II, *H*); but not into the holiest (Fig. II, *HH*), into which therefore 'the man' (xl. 3, 4) goes alone.

¹ See note on ver. 1. (Fig. II, *o p*.)

^m We should probably read, with LXX, 'sides', as in ver. 2. (Fig. II, *q p*, *p r*.) These being 7 cubits each, with the 6 cubits of the entrance (*o o*, *p p*), make up the total breadth (*q r*) 20 cubits.

†¹ See breadth, twenty cubits, before the ¹ temple ^a: and he
 † Kings vi. 5. said unto me, This is the most holy place.

The side chambers ^b. xli. 5-7.

² Or, *there was an enlarging, and a winding about still upward to the side-chambers: for the winding about of the house went still upward round about the house*

Then he measured the wall of the house, six cubits ^c; and the breadth of every side-chamber, four cubits, round about the house on every side. And the side-chambers were in three stories, one over another, and thirty in order; and they ^d entered into the wall ^e which belonged to the house for the side-chambers round about, that they might have hold *therein*, and not have hold in the wall of the house ^f. And ² the side-chambers were broader as they encompassed *the house* higher and higher; for the encompassing of the house went higher and higher round about the house: therefore the breadth of the house *continued* upward ^g; and so one went up *from* the lowest chamber to the highest by the middle chamber.

³ Or, *that the house was high round about*

The raised platform ^h on which the whole Sanctuary building stood. xli. 8-11.

⁴ Heb. height.

†⁵ Or, *of six cubits to the joining*

I saw also ³ that the house ⁱ had ⁴ a raised basement ^k 8 round about: the foundations of the side-chambers were a full reed ⁶ of six great cubits ^l. The thickness ⁹

^a i.e. to the west of the holy place (see margin). (Fig. II, *H, HH*.)

^b On the three sides of the Sanctuary, chambers—twelve on both north and south and six on the west—were built in three stories, thirty chambers in each story. (Fig. II, *C*.) The walls were thickest at their base and diminished in thickness as they ascended, so making the uppermost chambers the largest and the lowest the smallest. This was the arrangement in Solomon's Temple (1 Kings vi. 6).

^c The same width as the wall of the outer court (xl. 5).

^d i.e. it was as though a piece was cut out of the wall. The beams of the upper chambers rested on ledges. The thickness of the outer wall was therefore diminished as it ascended. Cf. 1 Kings vi. 6.

^e i.e. the outer wall of the Sanctuary, containing the holy and the most holy place.

^f This probably means that holes were not driven through the inner or Sanctuary wall for supporting beams. On this side they may have rested on beams or pilasters set against the wall.

^g Very obscure. It means perhaps that, as the wall receded within, the chambers widened in the second and third stories.

^h The platform (Fig. II, *M*) was 6 cubits above the level of the inner court and extended 5 cubits beyond the walls of the Sanctuary. Round the platform on the north, west, and south was a clear space of 20 cubits, called 'the separate place' (verses 10, 13, 14). (Fig. I, *H*.) 'Perhaps, like our cloisters, it was for the Priests to exercise themselves in and take fresh air' (T. W. Davies).

ⁱ i.e. the Sanctuary, with its annexe of chambers, all on the same platform, and forming one building. (Fig. I, *B*.)

^k Designed perhaps for storage rooms and cisterns. (Fig. II, *M*.)

^l See margin. The joint was the point or angle where the platform reached the surface of the court on which the chambers rested.

of the wall, which was for the side-chambers, on the outside, was five cubits: ¹ and that which was left ^a ¹ The Sept. has, and that which was left between the side-chambers ^b was a breadth of twenty cubits round about the house on every side. ¹⁰ And the doors of the side-chambers were toward ^c the place that was left ^c, one door toward the north, and another door toward the south ^d: and the breadth of the place that was left was five cubits round about. ¹¹

The building on the west. xli. 12.

¹² And the building ^e that was before the separate place at the side toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

The sum of the measurements ^f already made.

xli. 13-15a.

¹³ So he measured the house ^g, an hundred cubits long; and the separate place, and the building ^h, with the ¹⁴ walls thereof, an hundred cubits long; also the breadth

^a The text of this clause is probably corrupt. It probably means a part of the raised platform (5 cubits wide, see ver. 11) in front of the chambers, and not covered by any building. (Fig. II, *M*.)

^b Again obscure. The chambers are evidently not those in the walls of the Sanctuary (Fig. II, *C*), but are most probably those on the north and south walls of the inner court (xlii. 1 *seq.*). (Fig. I, *FF*, *FF'*.) Twenty cubits of this court, called 'the separate place' (Fig. I, *H*), separated these chambers from the raised platform on which the Sanctuary building stood, and thus surrounded it on three sides, north, west, and south.

^c See note on ver. 9.

^d These two doors (Fig. II, *EE'*), one on the north, the other on the south, opened on the platform (Fig. II, *M*) (see note on ver. 9), and were the only entrances to the series of chambers, which therefore must have been entered from one another. Here, too, were probably the stairs leading to the two upper stories. See ver. 7b and note ^b on verses 5-7.

^e A large building (Fig. I, *W*) behind the Sanctuary (Fig. I, *B*), and separated from it by the 20 cubits of 'the separate place' (Fig. I, *H*). See note on ver. 10. It was probably intended for general purposes. See note on xliii. 21. Keil thinks that offal and rubbish were deposited there, and Davies that horses and chariots were kept there. Cf. 2 Kings xxiii. 11.

^f Three squares of 100 cubits are here meant: (1) The Sanctuary building (Fig. I, *B*), with the two parts of the 'separate place' (*H*) which lay to the north and south of it; (2) the space in front of, i.e. to the east of the Sanctuary building (Fig. I, *abcd*); (3) the western building behind the Sanctuary (Fig. I, *W*), together with that part of the 'separate place' (*H*) which lay between them. As in the second square only the dimensions north and south are given, it seems not unlikely that the text has become mutilated.

^g The Sanctuary building (Fig. I, *B*), of which the length and breadth are here given.

^h The Sanctuary building and the 'separate place'. (Fig. I, *B* and *II*.)

of the face of the house, and of the separate place toward the east ^a, an hundred cubits.

And he measured the length of the building ^b before 15 the separate place which was at the back thereof, and the galleries ^c thereof on the one side and on the other side, an hundred cubits ;

(4) *THE INTERIOR OF THE SANCTUARY.*

xli. 15b-26.

Its ornamentation. xli. 15b-21.

and the inner temple, and the porches of the court ^d ; the thresholds, and the closed windows, and the 16 galleries round about on their three stories, over against the threshold, cieled with wood round about, and ^e *from* the ground up to the windows ; now the windows were covered ; to *the space* above the door, 17 even unto the inner house, and without, and by all the wall round about within and without, ¹ by measure ^f.

¹ Heb. measures.

² Another reading is, *And as for the wall of the temple, the door posts were squared.*

And it was made with cherubim and palm trees ^g ; and 18 a palm tree was between cherub and cherub, and every cherub had two ^h faces ; so that there was the 19 face of a man toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side : *thus was it* made through all the house round about. From the ground unto above the door 20 were cherubim and palm trees made : ² thus was the wall of the temple. As for the temple, the door posts were 21

^a Ezekiel is now describing the second square, viz. that in front of the Sanctuary (Fig. I, *abcd*), of which he gives the north and south measurements ; i.e. the front of the Temple porch, with the width of the east ends of the 'separate place' on either side of it.

^b The western building (Fig. I, *W*) (ver. 12), which together with the part of the 'separate place' which was behind the Sanctuary (Fig. I, *H*), formed the third square.

^c A word of uncertain meaning. Possibly borders or dados or porticos in front of the western building (Fig. I, *W*) ; but Cornill is probably right in reading 'its walls.'

^d Better perhaps, with Davidson, 'And the Temple (the holy place) and the inner house (the most holy place) and its outer porch (Fig. II, *HH, H, P*) were covered with a roof-work (i.e. of wood), and they three had their closed windows and their galleries round about.' The whole interior from floor to roof was wainscotted, and this was ornamented in the holy place (*H*) and the holiest (*HH*) with cherubs and palms, and in the porch (*P*) perhaps with palms only.

^e 'He measured' (ver. 15) is to be understood.

^f LXX reads 'were engraved cherubim' omitting 'and palm trees.' It possibly means that the woodwork was panelled, a cherub and a palm being carved in each, or alternately in each, panel. ^g Cf. 1 Kings vi. 29-30.

^h In i. 10 and x. 14 the faces are four, but the exigencies of carving on a flat surface may account for the two only here.

squared^a; and as for the face of the sanctuary, the appearance thereof was¹ as the appearance of the temple. ^{Or, as the former appearance}

The table of shewbread. (?) xli. 22.

- 22 The altar^b was of wood, three cubits high, and the length thereof two cubits; and² the corners thereof, and the³ length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is³ before the LORD. ^{Or, it had its corners; and &c.} ^{The Sept. has, base.†}

The doors of the holy place and of the most holy.

xli. 23-25.

- 23 And the temple and the sanctuary had two doors. And
24 the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the
25 other^c. And there were made on them, on the doors of the temple, cherubim and palm trees, like as were made upon the walls; and there were thick beams^d of wood⁴ upon the face of the porch without.

⁴ Or, before the porch

The sides of the porch, &c. xli. 26.

- 26 And there were closed windows and palm trees on the one side and on the other side, on the sides of the porch: thus were the side-chambers of the house, and the thick beams^e.

(5) OTHER BUILDINGS^f IN THE INNER COURT.

xlii. 1-14.

The double block of chambers on the north. xlii. 1-6.

- 42 Then he brought me forth into the outer court, the way toward the north: and he brought me into the chamber^g that was over against the separate place^h,

^a Very obscure. It is uncertain whether the reference is to the wall (being foursquare) or to the doorposts (being fourcornered). Cf. 1 Kings vi. 31, 33.

^b It is uncertain whether an altar of incense (cf. Exod. xxx. 1-3) is meant, or the table of shewbread (1 Kings vii. 48, cf. Ex. xxv. 23-30). (Fig. II, T.) The latter is the more probable. 'Table' and 'altar' are not infrequently interchanged. Cf. xli. 16; Mal. i. 7, 12.

^c Each door had two leaves, and each leaf had two parts which folded back, much like a modern screen.

^d Meaning uncertain; perhaps a wooden landing at the top of the steps. (Fig. II, S T.)

^e In Hebrew the sentence is incomplete. It runs, 'And the side-chambers of the house, and the thick beams', the end of the verse being lost.

^f These buildings (Fig. I, FF') were in neither the pre-exilic nor post-exilic Temples. They were really in the outer court, but as they were attached to the inner court they were evidently regarded as belonging to it (see ver. 9). Each of the two groups (north and south) consisted of two blocks of chambers (F and F'), one (F) 100 cubits, and the other (F') 50 cubits long, both running east and west. Between the two blocks and extending the whole length of the longer was a walk 10 cubits broad. (I, T'.)

^g i.e. series of chambers in the block now being described (Fig. I, F), which were referred to in xli. 10.

^h See note on xli. 10.

and which was over against the building toward the north^a. Before^b the length of ¹an hundred cubits² was the north door, and the breadth was fifty cubits. Over^c against the twenty *cubits* which belonged to the 3 inner court, and over against the pavement which belonged to the outer court, was gallery against gallery ²in the third story^d. And before the chambers was 4 a walk of ten cubits breadth inward^e, a way of ³one cubit; and their doors were toward the north^f. Now 5 the upper chambers were shorter: for the galleries took away from these, more than from the lower and the middlemost, in the building. For they were in 6 three stories, and they had not pillars as the pillars of the courts^g: therefore *the uppermost* was straitened more than the lowest and the middlemost from the ground.

² Or, *in three stories*
⁺ ³ According to some ancient versions, *a hundred cubits*.

The screen and smaller block of chambers. xlii. 7-9.

⁴ Or, *fence* And the ⁴wall^h that was without by the side of the 7 chambers, toward the outer court before the chambers, the length thereof was fifty cubits. For the length of 8 the chambers that were in the outer court was fifty cubits: and, 10, before the temple were an hundred cubitsⁱ. And from under these chambers^k was the 9

^a i.e. the ten chambers in the north outer wall. (Fig. I, *vx*). See xl. 17. There was no building between these and the block now being described.

^b The length with its door (*K*) facing the north and the breadth of the pair of blocks (*F**F'*) and the walk between them (*I*) are here noticed.

^c i.e. the double block faced on the one side the 'separate place' (*H*) and on the other the pavement of the outer court, which must of course be distinguished from the lower pavement (*O*) of xl. 17. Cf. ver. 1.

^d The whole is obscure. What appears to be meant is that there was a gallery round the third story of both groups of chambers, both galleries on their northern and southern sides facing the Sanctuary, and therefore (except for the Sanctuary) facing one another.

^e A passage (Fig. I, *I*), 100 cubits long and 10 wide, ran east and west, separating the two blocks (*F* and *F'*).

^f The doors of the southern and longer block (*F*) opened on to this passage and faced north.

^g LXX reads 'pillars of the outer ones'; i.e. of the chambers (Fig. I, *vxzy*) in the outer court (north, east, and south).

^h This was a screen wall (*KL*) extending from the north-east corner (*K*) of the shorter block of chambers (*F'*), in front therefore of that half of the longer block (*F*), which, facing the north, would otherwise look into the outer court.

ⁱ The shorter block (*F'*) adjoining the outer court was 50 cubits long; the longer block (*F*) facing the Temple proper (*B*) was 100 cubits. But LXX, followed by Ewald and Cornill, reads 'and one (set of) chambers faced the others, together 100 cubits.' 'Together' would include the shorter block (*F*) and the screen wall (*KL*), both being 50 cubits.

^k i.e. the shorter block. (Fig. I, *F'*.) The entry to this was on the eastern side, where it touched the outer court on the north. (*K*.)

entry on the east side, as one goeth into them from the outer court.

The corresponding double-block on the south.

xlii. 10-12.

- 10 In the thickness of the ¹ wall of the court ^a toward the ¹ Or, fence
east ^b, before the separate place ^c, and before the build-
11 ing ^d, there were chambers. And the way ^e before
them was like the appearance of *the way of* the cham-
bers which were toward the north; ² according to their ^{f2} Or, they
length so was their breadth: and all their goings out ^{as they, and}
were both according to their fashions, and according ^{as broad as}
12 to their doors. And ^g according to the doors of the
chambers that were toward the south was a door in the
head of the way, even the way directly before the
¹ wall toward the east, as one entereth into them.

The uses of all these chambers. xlii. 13-14.

- 13 Then said he unto me, The north chambers and the
south chambers, which are before the separate place ^h,
they be the holy chambers, where the priests that are
near unto the LORD shall eat the most holy things ⁱ:
there shall they lay the most holy things, and the
meal offering, and the sin offering, and the guilt offer-
14 ing; for the place is holy. When the priests enter in ^k,
then shall they not go out of the holy place ^l into the
outer court, but there they shall lay their garments
wherein they minister; for they are holy: and they
shall put on other garments, and shall approach to
that ^m which pertaineth to the people.

^a A screen wall (*KL*) exactly similar to that on the north (see ver. 7), here called 'wall of the court', because it divided the inner and outer courts.

^b An evident misreading for south. See verses 12, 13.

^c See note on xli. 8-11.

^d The south wall of the outer court (*yz*) with its chambers (xl. 17).

^e A walk (*I'*) similar to that of ver. 4 (*I*).

^f 'They' and 'their' (marg.) refer to the block of chambers on the north in verses 1-9 (*FF'*). The two were exactly alike.

^g The text of this verse is evidently corrupt. Its purport is to shew that the doors of these southern chambers (*K*) opened to the south just as the doors of the northern chambers (*K*) opened to the north. See note on ver. 9.

^h i.e. the longer blocks of the north and south groups (*F*) (see verses 1, 10). Nothing is said about the two shorter blocks (*F'*).

ⁱ Cf. Lev. ii. 3, 10; vi. 30; vii. 9-11; x. 12.

^k i.e. to the inner court (Fig. I, *abcd*) where the great altar (*A*) was.

^l i.e. probably the whole inner court with its houses and chambers. (Fig. I, *rstu*.) See xliv. 17-19.

^m viz. the outer court. (Fig. I, *vxyz*.)

(6) *MEASUREMENT OF THE WHOLE TEMPLE AREA.* xlii. 15-20.

Now when he had made an end of measuring the inner house^a, he brought me forth by the way of the gate whose prospect is toward the east, and measured it^b round about. He measured on the east¹ side with the measuring reed, five hundred reeds^c, with the measuring reed round about. He measured on the north¹ side, five hundred reeds, with the measuring reed round about. He measured on the south¹ side, five hundred reeds, with the measuring reed. He turned about to the west¹ side, and measured five hundred reeds with the measuring reed. He measured it² on the four sides: it had a wall^d round about, the length five hundred, and the breadth five hundred, to make a separation between that which was holy and that which was common.

¹ Heb. *wind*.
² Heb. *toward the four winds*.

2. THE TEMPLE WORSHIP RESTORED. xliii.

(1) *THE CONSECRATION OF THE TEMPLE.*
xliii. 1-12.

The return of Jehovah to His House. xliii. 1-5.

Afterward he brought me to the gate, even the gate that looketh toward the east: and behold, the glory of the God of Israel came from the way of the east^e: and his voice was like the sound of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy^f the city; and the visions were like the vision that I saw by the river Chebar^g: and I fell upon my face. And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. And the spirit took me up, and brought me

^a Here he probably means the inner court (Fig. I, *rstu*) and all that belonged to it.

^b i.e. the outside walls (*vxzy*).

^c This would mean 3,600 cubits, the reed being 6 cubits in length (xl. 5); but there is much reason to suppose that 'cubits' should be substituted for 'reeds' (xlviii. 30-35). Thus the whole area (*vxzy*) was a square of 500 cubits each way. See note on xlv. 2.

^d To enclose the Temple and its courts and to protect their sanctity (*vxzy*).

^e By which Ezekiel had seen the Divine glory depart because of the pollution of the Temple (see xi. 22, 23).

^f i.e. to witness and foretell its destruction. The prophets are constantly regarded as effecting the destruction which they predict (see viii-xi). Cf. xxxii. 18; Gen. xlix. 7; Isa. vi. 10; Jer. i. 10; Hos. vi. 5.

^g See i. 4-28. Cf. iii. 23; x. 15, 22.

into the inner court; and behold, the glory of the LORD filled the house.

Idolatry and the building of royal sepulchres and palaces near the Temple forbidden. xliii. 6-9.

6 And I heard one ^a speaking unto me out of the house;

7 and a man stood by me. And he said unto me,

Son of man, *this is* the place of my throne,

And the place of the soles of my feet ^b,

Where I will dwell in the midst of the children of Israel for ever:

And the house of Israel shall no more defile my holy name,

Neither they, nor their kings,

By their whoredom ^c, and by the carcases of their kings ¹ *in* their high places ^d;

8 In their setting of their threshold by my threshold, ¹ Or, according to another reading, *in their death*
And their door post beside my door post,
And there was *but* the wall between me and them ^e;

And they have defiled my holy name by their abominations which they have committed:

Wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom,

And the carcases of their kings, far ^f from me,

And I will dwell in the midst of them for ever.

The Temple and its ordinances are to be shewn to the people for reverent observance. xliii. 10-12.

10 Thou, son of man, shew ^g the house to the house of Israel,

That they may be ashamed of their iniquities:

And let them measure the ² pattern ^h.

² Or, *sum*

11 And if they be ashamed of all that they have done,

Make known unto them the form of the house,

^a i.e. Jehovah (xliv. 2, 5, 9, &c.), whose living representation again stands before him, as in xl. 3.

^b Cf. 1 Chron. xxviii. 2; Ps. cxxxii. 7; Isa. lx. 13; lxvi. 1; Lam. ii. 1.

^c i.e. idolatry. Cf. ch. viii.

^d Probably 'by their sepulchres.' See note on Isa. liii. 9. Manasseh, Amon, and perhaps Josiah seem to have been buried near the Temple precincts (2 Kings xxi. 18, 26; xxiii. 30), and not as the kings down to Hezekiah in the royal tombs.

^e Solomon's palace and the Temple stood practically within the same enclosure, although a wall separated the two, and the royal precincts were on a lower level than the Temple courts.

^f In xlvi. 15-17 the city is far from the Temple. (See Fig. IV, p. 202.)

^g Make known the new appointments.

^h Cf. Exod. xxv. 40; Acts vii. 44; Heb. viii. 5. We should probably read, with LXX, 'and its appearance and its pattern' instead of this line.

And the fashion thereof,
 And the goings out thereof,
 And the comings in thereof,
 And all the forms thereof,
 And all the ordinances thereof,
 And all the forms thereof,
 And all the laws thereof,
 And write it in their sight :
 That they may keep the whole form thereof,
 And all the ordinances thereof,
 And do them.

This is the law of the house : upon the top of the ¹² mountain the whole limit thereof round about shall be most holy ^a. Behold, this is the law ^b of the house.

(2) *THE CONSECRATION OF THE ALTAR OF BURNT OFFERING.* xliii. 13-27.

The measurement of the altar ^c. xliii. 13-17.

And these are the measures of the altar by cubits : ¹³ (the cubit is a cubit and an handbreadth :) the

¹ Or, *hollow* ¹ bottom shall be a cubit ^d, and the breadth a cubit,
 Heb. *bosom*. and the border thereof ^e by the edge thereof round

² Heb. *back*. about a span : and this shall be the ² base of the altar.

³ Or, *at* And from the bottom ³ upon the ground to the lower ¹⁴

⁴ Or, *ledge* ⁴ settle ^f shall be two cubits, and the breadth one cubit ; and from the lesser settle to the greater settle ^g

[†] Heb. *Harel*. shall be four cubits, and the breadth a cubit. And ¹⁵

[†] Heb. *Ariel*. See the ⁵ upper altar ^h shall be four cubits ; and from the ¹⁶

Is. xxix. 1. ⁶ altar hearth ⁱ and upward there shall be four horns ^k.

^a Holiness is attached not only to the Temple area but to the whole land surrounding it. Cf. Ps. xciii. 5 ; Rev. xxi. 27.

^b The words probably mean 'instruction concerning the house.'

^c Built in four square blocks erected terrace-fashion, each smaller by 1 cubit all round than the one below it ; the basement being 18 cubits square, the altar 12 ; the first 'settle' being 2 cubits above the basement, the second 4 above the first, and the altar itself 4 above that. Such constructions were common in ancient Semitic temples. See Exod. xx. 26, where they were expressly forbidden in the early Jewish sanctuaries.

^d This evidently means the height of the basement, whereas the breadth means the distance to the first 'settle.'

^e Probably some ornament surrounding the top of the base.

^f The first narrower square block which stood upon the basement.

^g A third still narrower square block which rose at a cubit back from the first.

^h The highest square block which supported the altar slab, and which again stood 1 cubit back from the higher 'settle.'

ⁱ The altar slab. Heb. *Har-el*, in ver. 16 *Ariel*. It probably means the hearth of God. See note on Isa. xxix. 1.

^k These appear to have been the most sacred part of the altar. Cf. Amos iii.

16 And the altar hearth shall be twelve *cubits* long by
 17 twelve broad, square in the four sides thereof. And
 the settle^a shall be fourteen *cubits* long by fourteen
 broad in the four sides thereof; and the border^b
 about it shall be half a cubit; and the bottom thereof
 shall be a cubit about; and the steps^c thereof shall
 look toward the east.

The consecration of the altar. xliii. 18-27.

18 And he said unto me, Son of man, thus saith the
 Lord GOD: These are the ordinances of the altar
 in the day when they shall make it, to offer burnt
 offerings thereon, and to sprinkle blood thereon.
 19 Thou shalt give to the priests the Levites^d that be
 of the seed of Zadok^e, which are near unto me, to
 minister unto me, saith the Lord GOD, a young bullock
 20 for a sin offering^f. And thou shalt take of the blood
 thereof, and put it on the four horns of it, and on the
 four corners of the settle^g, and upon the border round
 about: thus shalt thou cleanse^h it and make atone-
 21 ment for it. Thou shalt also take the bullock of the
 sin offering, and he shall burn it in the appointed
 22 place of the house, withoutⁱ the sanctuary. And on
 the second day thou shalt offer a he-goat without
 blemish for a sin offering; and they shall cleanse the
 23 altar, as they did cleanse it with the bullock. When
 thou hast made an end of cleansing it, thou shalt offer
 a young bullock without blemish, and a ram out of
 24 the flock without blemish. And thou shalt bring
 them near before the LORD, and the priests shall cast

14. Blood was sprinkled upon them, and fugitives were safe if they laid hold of them. They are not supposed to have closely resembled the horns of an animal, but to have been projecting points.

^a The greater of ver. 14.

^b A moulding round it resembling that of the base, but much deeper.

^c To reach to the top of the altar.

^d Ezekiel here follows the old usage in identifying Priests and Levites. See Deut. xvii. 9; xxiv. 8, &c. The latter word had not come to be used in its later technical sense of a lower order of the Jewish hierarchy. See note on xliv. 10 and Kautsch, Hastings's *D.B.*, extra volume, p. 705.

^e i.e. the Priests in the later sense of the word. See note on xliv. 15.

^f Ezekiel gives the ritual for this with some fullness, but he gives no description of the burnt-offering which was also offered on the first and following six days. See ver. 25.

^g The upper settle. See note on ver. 17.

^h i.e. to purify it ceremonially.

ⁱ Beyond the Temple area. Cf. Exod. xxix. 14; Lev. iv. 12, &c.; Heb. xiii. 11. Some think, however, that the carcass was to be burnt in the *binyān* or western building (xli. 12 and note there). See *Speaker's Commentary*.

salt^a upon them, and they shall offer them up for a burnt offering unto the LORD. Seven days^b shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they make atonement for the altar and purify it; so shall they^c consecrate it. And when they have accomplished the days, it shall be that upon the eighth day, and forward, the priests shall make your burnt offerings upon the altar, and your peace offerings^e; and I will accept you, saith the Lord God.

¹ Heb. *fill the hands thereof*. See Ex. xxix. 24.

3. THE ORDINANCES AND SERVICES OF THE TEMPLE. xlv—xlvj.

(1) THE PECULIAR USE OF THE OUTER EAST GATE. xlv. 1-3.

Then he brought me back^d the way of the outer gate⁴⁴ of the sanctuary, which looketh toward the east; and it was shut^e. And the LORD said unto me, This gate shall be shut, it shall not be opened, neither shall any man enter in by it, for the LORD, the God of Israel, hath entered in by it; therefore it shall be shut. As³ for the prince^f, he shall sit therein as prince to eat bread^g before the LORD; he shall enter^h by the way of the porch of the gate, and shall go out by the way of the same.

^a The symbol of incorruption (Lev. ii. 13; Mark ix. 49).

^b Strictly speaking, the goat was offered only on six days, the sin-offering on the first day being a bullock (ver. 19), but the burnt-offering was the same on all the seven days. In the Levitical ritual of the Priestly Code the sin-offering was a young bullock *each* day and the burnt-offering simply a ram each day. Cf. Exod. xxix. 36.

^c i. e. such burnt-offerings and peace-offerings as are customary.

^d i. e. from the inner court where the great altar stood. (Fig. I, *abcd*.)

^e The golden gate (*Bâb-el-Dahab*) in the Temple area to-day, a Byzantine structure of the sixth or seventh century A. D., occupies an analogous position to that of the east gate of Ezekiel's Temple. It is now closed with massive masonry on account of a Moslem tradition that, when the Messiah returns, He will triumphantly enter the Temple area by this gate, and then the mission of Islam will cease.

^f The Rabbis regarded him as the Messiah. Cf. xxxiv. 23, 24; xxxvii. 24.

^g i. e. to partake of the sacrificial meal. Cf. Gen. xxxi. 54; Exod. xviii. 12.

^h This seems to imply that the prince would not pass through the gate from the outside, but enter and leave the porch from within the outer court. (See xlvj. 1, 2, 8, 10, 12.) The golden gate is thus entered to-day. This 'eating of bread' seems to have been intended as a priestly function, and may be compared with the priestly duties and prerogatives afterwards assigned to him. See note on xlv. 16.

(2) *RULES CONCERNING PRIESTS AND LEVITES.*
 xliv. 4-31.

No uncircumcised alien to fill any Temple office.
 xliv. 4-9.

- 4 Then he brought me the way of the north gate ^a before the house; and I looked, and behold, the glory of the LORD filled the house of the LORD: and I fell upon
 5 my face. And the LORD said unto me, Son of man,
¹ mark well, and behold with thine eyes, and hear with ¹ Heb. *set thine heart upon.*
 thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and ¹ mark well the entering in of the house,
 6 with every going forth ^b of the sanctuary. And thou shalt say to the rebellious ^c, even to the house of Israel, Thus saith the Lord GOD: O ye house of Israel, let it
 7 suffice you of all your abominations, in that ye have brought in aliens ^d, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to profane it, even my house, when ye offer my bread, the fat and the blood, and ² they have broken my covenant, ³ to ² Most ancient versions have, ³ Or, *in all* [†]
 8 *add* unto all your abominations. And ye have not kept the charge of mine holy things: but ye have set [†]
 keepers ^e of my charge in my sanctuary for yourselves.
 9 Thus saith the Lord GOD, No alien, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary, of any alien that is among the children of Israel.

The apostate 'Levites' are to be degraded to subordinate rank. xliv. 10-14.

- 10 But the Levites ^f that went far from me, when Israel

^a Of the inner court (Fig. I, G', N), the appointed place for the killing of the sacrifices. This gate had been specially desecrated (viii. 3).

^b The phrase, 'entering in and going forth', a common idiom to express every action of a person, is here used passively to denote everything connected with the functions of the sanctuary. Cf. Isa. xxxvii. 28.

^c An expression frequently used by Ezekiel before the fall of Jerusalem (ii. 3, 5, &c.), but here only since. It is evidently suggested to him as he recalls the abominations while the Temple was standing.

^d The reference is here perhaps to foreign guards (cf. 2 Kings xi. 4 ff.); but others think that these aliens may have originated from the forced labourers whom Solomon employed in building the Temple, &c. (1 Kings ix. 20, 21).

^e The meaning is, 'ye have set *them* keepers', &c.

^f i.e. as frequently in Deuteronomy, where these poor itinerant priests are classed with the poorest (see xii. 12, 18; xvi. 11, &c.), the priests of the high places or local sanctuaries which were put down by Josiah and destroyed (2 Kings xxiii. 8, 9). Many of these priests, though worshippers of Jehovah, seem to have introduced heathen or heathenish rites. They were brought to

went astray ^a, which went astray from me after their idols; they shall bear their iniquity ^b. Yet they shall ¹¹ be ministers in my sanctuary, having oversight at the gates of the house, and ministering in the house ^c: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto ¹² them before their idols, and became a stumblingblock of iniquity unto the house of Israel; therefore have I lifted up mine hand ^d against them, saith the Lord GOD, and they shall bear their iniquity. And they ¹³ shall not come near unto me, to execute the office of priest unto me, nor to come near to any of my holy things, unto the things that are most holy: but they shall bear their shame, and their abominations which they have committed. Yet will I make them keepers ¹⁴ of the charge of the house, for all the service thereof, and for all that shall be done therein.

The 'Zadokite' Priests are alone to exercise the priesthood. xlv. 15-16.

But the priests the Levites, the sons of Zadok ^e, that ¹⁵ kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me; and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: they shall enter into my sanctuary, and ¹⁶ they shall come near to my table, to minister unto me, and they shall keep my charge.

Jerusalem, and, according to Deut. xviii. 6-8, should have been allowed to officiate on equal terms with the Priests of the Temple, both as regards official duties and sustenance; but, whether because of their numbers, their association with heathenish rites, or the reluctance or the fear of the stricter Priests of the Temple, they received sustenance only (2 Kings xxiii. 8, 9). Ezekiel directs that they are to perform the more menial functions of the Sanctuary, and so the Levites became an order of the Jewish hierarchy, as in fact we find them afterwards in the Priestly Code. Ezekiel here assumes that all the priests of the local sanctuaries apostatised, and that all the Priests of the Temple remained faithful.

^a Cf. xiv. 11. See note on xlviii. 11.

^b i.e. the penalty of it (see iv. 4).

^c i.e. serve the more menial functions of the ministry; e.g. the slaughter of victims and cooking their flesh, keeping guard over the Temple doors, &c.

^d i.e. sworn. Cf. xx. 5.

^e i.e. the Priests of Jerusalem, whose purer worship at the Temple is contrasted with the heathenish worship which prevailed at the local sanctuaries, and was regarded by Ezekiel as apostasy. The former were believed to belong to the hereditary guild of Zadok, the faithful High Priest, set up by Solomon in the place of Abiathar (1 Kings ii. 26, 27, 35).

The dress of the Priests. xliv. 17-19.

- 17 And it shall be that when they enter in at the gates of the inner court, they shall be clothed^a with linen garments; and no wool shall come upon them^b, whiles they minister in the gates of the inner court,
 18 and¹ within. They shall have linen tires^c upon their¹ heads, and shall have linen breeches upon their loins;^{Or, in the house} they shall not gird themselves with *any thing that*
 19 *causeth* sweat. And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they minister, and lay them in the holy chambers^d, and they shall put on other garments, that they sanctify not^e the people with their garments.

Certain social restrictions required of them. xliv. 20-22.

- 20 Neither shall they shave their heads^f, nor suffer their locks to grow long^g; they shall only poll their heads.
 21 Neither shall any priest drink wine^h, when they enter
 22 into the inner court. Neither shall they take for their wivesⁱ a widow, nor her that is put away: but they shall take virgins of the seed of the house of Israel, or a widow that is the widow of a priest.

The Priests' duties as teachers on ceremonial questions and judges. xliv. 23-24.

- 23 And they shall teach^k my people the difference between the holy and the common, and cause them to
 24 discern between the unclean and the clean. And in a controversy they shall stand to judge^l; according to my judgements shall they judge it: and they shall

^a See xlii. 13, 14.

^b Cf. Exod. xxviii. 39-42; xxxix. 27-29; Lev. xvi. 4. We learn from Herodotus that the Egyptians were forbidden to enter any temple wearing wool (ii. 81). The custom of wearing linen may have been borrowed originally from Egypt, and have survived with the religious institutions of the second Temple.

^c Turban-like caps of linen.

^d See xlii. 13, 14.

^e Virtue was believed to adhere to the holy garments through contact with the sacrifice. 'This was not simply to guard against a profanation of them. The danger was rather that by touching these garments the people would be "hallowed", i.e. become forfeit to the Sanctuary, and thus require a ransom to be paid for them.' E. Kautsch, *Religion of Israel*, Hastings's *D.B.*, v. 621.

^f i.e. in imitation of heathen rites. Cf. Deut. xiv. 1; Lev. xxi. 5.

^g An equivalent phrase is more correctly translated by R.V. in Lev. x. 6, 'Let not the hair of your heads go loose.' Neglect of dressing the hair was a sign of grief; in a priest it was an indecent disregard of personal appearance.

^h Cf. Lev. x. 1-9.

ⁱ Cf. Lev. xxi. 7, 14. Ezekiel does not allude here or elsewhere to the high priest.

^k Cf. xxii. 26; Hag. ii. 11-13; Lev. x. 10 (Code of Holiness).

^l Cf. Deut. xviii. 8-13; xix. 17; xxi. 5.

keep my laws and my statutes in all my appointed feasts; and they shall hallow my sabbaths.

Their ceremonial purity as regards the dead. xliv. 25-27.

And they shall come at no dead person to defile themselves^a: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he^b 26 is cleansed, they shall reckon unto him seven days. And in the day that he goeth into the sanctuary, into 27 the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God.

The Priests' maintenance. xliv. 28-31.

And they shall have an inheritance^c; I am their in- 28 heritance: and ye shall give them no possession in Israel; I am their possession. They shall eat the 29 meal offering, and the sin offering, and the guilt offering; and every devoted thing in Israel shall be theirs^d. And the first of all the firstfruits of every thing, and 30 every¹ oblation^e of every thing, of all your oblations, shall be for the priests: ye shall also give unto the priest the first of your² dough, to cause a blessing to rest on thine house^f. The priests shall not eat of 31 any thing that dieth of itself, or is torn^g, whether it be fowl or beast.

¹ Or, *heave offering*

² Or, *coarse meal*

(3) THE APPORTIONMENT OF TERRITORY ROUND THE TEMPLE. xlv. 1-9.

A SACRED TERRITORY IN THE CENTRE OF THE LAND.

(1) *For maintaining Temple, Priests, and Levites.*
xlv. 1-5.

Moreover, when ye shall divide by lot^h the land for 45 inheritance, ye shall offer an oblationⁱ unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand *reeds*^k, and the

[†] Heb. *holiness.*

^a Cf. Lev. xxi. 1-4 (Code of Holiness).

^b i. e. the priest, who has defiled himself by contact with a dead body.

^c The parallelism here obviously requires, 'they shall *not* have an inheritance', which is read by Vulg. and adopted by Cornill and others. Cf. Deut. x. 9; xviii. 1, 2, &c.

^d Cf. Lev. xxvii. 28; Num. xviii. 14. Originally things devoted or placed under a ban were destroyed (Num. xxi. 1-3; Josh. vi. 17-24).

^e All that was offered to God, if not consumed by the offerer, was to be the Priests' perquisite.

^f Cf. Mal. iii. 10; Prov. iii. 9, 10.

^g Cf. Exod. xxii. 31 (E); Lev. xxii. 8 (H). In all these directions Ezekiel is indicating that past customs and rights are to be observed.

^h i. e. probably 'assign', like our own word 'allot.' Cf. xlvii. 22; xlviii. 29.

ⁱ Lit. 'a heave-offering.' As usually a small portion of a sacrifice was consumed on the altar and the rest given to the Priests, so a small portion of land was to be occupied by the Temple and the rest given to the Priests and Levites. Cf. xlviii. 8-22.

^k Probably, as in xlii. 16-18, we should here supply 'cubits'.

breadth shall be ¹ten thousand ^a: it shall be holy in ¹The Sept.
 2 all the border thereof round about. Of this there ^{has,}
 shall be for the holy place five hundred ^{in length} by ^{twenty.}†
 five hundred ^{in breadth}, square round about; and
 fifty cubits for the ²suburbs thereof round about ^{b.} ²Or, ^{open}
 3 And of this measure ^c shalt thou measure, a length of ^{space}†
 five and twenty thousand, and a breadth of ten thou-
 sand: and in it shall be the sanctuary, which is most
 4 holy. It is an holy portion of the land; it shall be
 for the priests, the ministers of the sanctuary, which
 come near to minister unto the LORD; and it shall be
 a place for their houses, and an holy place for the
 5 sanctuary. And five and twenty thousand in length,
 and ten thousand in breadth, shall be unto the
 Levites ^d, the ministers of the house, for a possession
 unto themselves, *for* ³twenty chambers ^e.

³ The Sept.
has, *cities to*
dwell in.†

(2) *For the City and the Prince.* xlv. 6-8.

6 And ye shall appoint the possession of the city ^ffive
 thousand broad, and five and twenty thousand long,
 side by side with the oblation of the holy portion: it
 7 shall be for the whole house of Israel. And *what-*
soever is for the prince *shall be* on the one side and on
 the other side of the holy oblation and of the possession
 of the city, in front of the holy oblation and in front
 of the possession of the city, on the west side west-
 ward, and on the east side eastward ^g: and in length ^h

^a The reading of LXX (margin) is obviously required by verses 3-5. The whole oblation, together with the city (ver. 6), formed a complete square. (See Fig. IV, p. 202.)

^b See Num. xxxv. 4. The Temple area was a square of 500 cubits each way (xlii. 16) in the midst of the Priests' portion (xlvi. 10), with an 'open space' of 50 cubits more all round it.

^c i.e. of the whole oblation of 25,000 cubits by 20,000. See note on ver. 1.

^d This portion must have been to the north of the Priests' portion, which was contiguous to the possession of the city (see ver. 6; xlvi. 12).

^e Cf. Num. xxxv. 2, where the same phrase (see margin) as in LXX is used in connexion with Levitical cities.

^f Geographically distinct from the actual Jerusalem (see Fig. IV), which forms no part of the vision. Details of this portion are given in xlvi. 15-20. It is parallel to those of the Priests and the Levites, and in the midst of it is the city itself, which, with its suburbs, covers the whole breadth of it from north to south. Cf. xlvi. 16, 17.

^g This portion of the prince is to be equal in breadth (north and south) to that given to the Priests, Levites, and city (verses 3-6) together, viz. 25,000 cubits. Cf. xlvi. 21. See Fig. IV, p. 202. Ezekiel, for the purpose of dividing the land, regarded it as an exact parallelogram. See p. 11.

^h In all these measurements length is east to west and breadth north to south.

¹ Or, as
touching

answerable^a unto one of the portions^b, from the west border unto the east border¹ in^c the land. It shall be 8 to him for a possession in Israel: and my princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes^d. Thus saith the Lord GOD:

9

Let it suffice you, O princes of Israel:

Remove violence and spoil,

And execute judgement and justice;

† ² Heb.
expulsions.

Take away your ² exactions^e from my people,

Saith the Lord GOD.

(4) *REGULATIONS AS TO JUST STANDARDS OF WEIGHT, MEASURE, AND COINAGE.* xlv. 10-12.

Ye shall have just balances^f, and a just ephah, and 10 a just bath. The ephah and the bath shall be of one 11 measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer^g. And the 12 shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh^h.

(5) *THE PRINCE'S DUES AND HIS OBLIGATIONS TO PROVIDE THE RITUAL.* xlv. 13-17.

This is the oblation that yeⁱ shall offer; the sixth 13 part of an ephah from an homer^k of wheat, and ye shall give the sixth part of an ephah from an homer of barley: and the set portion of oil, of the bath of 14

^a i.e. parallel to.

^b i.e. the tribal portions on the north and south of the oblation. See xlviii. 22. For the purpose of this measurement the square (oblation and possession of the city) is regarded as included in the Prince's portion. (See Fig. IV, p. 202.)

^c These words should probably be taken with ver. 7.

^d Ezekiel makes this apportionment of land to the Prince, in order to prevent the misappropriations of land by the rulers, which had been only too common in the past. Cf. xxii. 27; xxxiv; Jer. xxii. 17. See xlv. 18.

^e i.e. forcibly driving people out of their possessions. See margin; 1 Kings xxi. 1-16; cf. Isa. v. 8; Mic. ii. 9.

^f Cf. Amos viii. 5; Mic. vi. 10, 11.

^g The ephah and the bath were to be of the same capacity, but the first was dry and the second liquid measure.

^h This verse is meaningless. LXX is probably correct in reading, 'And the shekel shall be twenty gerahs; five (shekels) shall be five, and ten shekels ten, and fifty shekels shall be your maneh.' The meaning is that the standard measures were to be 1 gerah, 1 shekel (= 20 gerahs); 5 shekels, 10 shekels, 50 shekels (= 1 maneh): but the 5 shekel measure and the 10 shekel measure are not called by any other name, just as we commonly speak of a $\frac{1}{2}$ pint as a standard measure, and of sixpence as a coin. ⁱ The people are meant.

^k One out of 60 in grain. See note on ver. 11.

oil, shall be the tenth part of a bath out of the cor, *which is* ten baths, even an homer ^a; for ten baths are 15 an homer: and one lamb of the flock, out of two hundred, from the ¹ fat pastures of Israel; for a meal ¹ Heb. *well watered.*† offering, and for a burnt offering, and for peace offerings, to make atonement for them, saith the Lord 16 God. All the people of the land ² shall give unto this ² Heb. *shall be for.*† 17 oblation ^b for the prince in Israel. And it shall be the prince's part to give the burnt offerings, and the meal offerings, and the drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all the appointed feasts of the house of Israel: he shall prepare ^c the sin offering, and the meal offering, and the burnt offering, and the peace offerings, to make atonement for the house of Israel.

(6) *OFFERINGS AT THE FEASTS AND OTHER SACRED SEASONS.* xlv. 18—xlvi. 15.

(1) *For making atonement.* xlv. 18—20.

18 Thus saith the Lord GOD: In the first *month* ^d, in the first *day* of the month, thou shalt take a young bullock without blemish; and thou shalt cleanse ^e the sanctuary. And the priest shall take of the blood of the sin offering, and put it upon the door posts ^f of the house, and upon the four corners of the ³ settle ^g of the altar, and upon the posts of the gate ^h of the inner 20 court. And so thou shalt do ⁴ on the seventh *day* of the month ⁱ for every one that erreth, and for him ³ Or, *ledge* ⁴ The Sept. reads, *in the seventh month, on the first day of the month.*†

^a One out of 100. The cor was a later name for the homer.

^b See note on xlv. 1. The gift to the Prince was regarded as a sacred offering, out of which certain sacrifices were to be actually made (ver. 15). The language is so worded as to suggest the exercise of at least quasi-priestly functions by the Prince.

^c i. e. perhaps provide or superintend; but the word is that constantly used of the priestly performance of the sacrifices in Leviticus. See note on ver. 16.

^d Atonement was made twice a year (see note on ver. 20), on the first of the first month for the Sanctuary itself and on the first of the seventh month for the people who had erred. These two days correspond to some extent to the great Day of Atonement of the Priestly Code (Lev. xvi; Num. xxviii, xxix).

^e Make atonement for.

^f See note on xli. 21. LXX has not 'posts' at all.

^g The greater settle (xliii. 20).

^h Probably the northern gate at which the sacrifices were slain. See xl. 38—43 and note on xlv. 4.

ⁱ The reading of LXX is preferable, because (1) the Hebrew text has the appearance of being corrupt, and (2) it is hardly probable that two such days should have been fixed at so short an interval without any rites on the intermediate days.

that is simple ^a: so shall ye make atonement for the house.

(2) *For the Passover.* xlv. 21-24.

In the first *month*, in the fourteenth day of the month, 21 ye shall have the passover ^b, a feast of seven days; unleavened bread shall be eaten. And upon that day 22 shall the prince prepare ^c for himself and for all the people of the land a bullock for a sin offering. And 23 the seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a he-goat daily for a sin offering. And he shall prepare a meal 24 offering, an ephah for a bullock, and an ephah for a ram, and an hin of oil to an ephah.

(3) *For the Feast of Booths* ^d. xlv. 25.

In the seventh *month*, in the fifteenth day of the 25 month, in the feast ^e, shall he do the like the seven days; according to the sin offering, according to the burnt offering, and according to the meal offering, and according to the oil.

(4) *For the Sabbaths and New Moons.* xlvi. 1-7.

Thus saith the Lord GOD: The gate of the inner court 46 that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of 2 the porch of the gate without, and shall stand by the post of the gate ^f, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate; then he shall go forth: but the gate shall not be shut until the evening.

^a i.e. has failed through inadvertence or want of knowledge. Deliberate sin is not thought of in the ideal state.

^b Cf. Deut. xvi. 1-8 (D); Lev. xxiii. 5-8 (P); Exod. xii. 18-20 (P); Num. ix. 2, 3 (P). Ezekiel seems to regard the Passover and the Feast of Booths no longer as connected with the harvest, but only as ecclesiastical festivals. So P in contradistinction to the earliest code (Exod. xx-xxiii) and earliest usage.

^c See note on ver. 17. Similar phrases are elsewhere used of sacrificial priestly actions. Cf. Heb. v. 3; ix. 7.

^d Ezekiel makes no mention of the Feast of Weeks, Feast of Trumpets, and Day of Atonement (but see note on ver. 18), though the first has a place both in the Deuteronomic Code and Code of Holiness. See next note.

^e Cf. Deut. xvi. 13-15 (D); Lev. xxiii. 34-36 (H); Num. xxix. 12-38.

^f Probably that which was next to the outer court (xl. 34) (Fig. I, G', E), where he, in part, prepared or superintended his offering. See p. 197, note ^b.

3 And the people of the land shall worship at the door of that gate before the LORD in the sabbaths and in 4 the new moons. And the burnt offering^a that the prince shall offer unto the LORD shall be in the sabbath day six lambs without blemish and a ram without blemish; and the meal offering shall be an ephah for the ram, and the meal offering for the lambs as he 6 is able to give, and an hin of oil to an ephah. And in the day of the new moon it shall be a young bullock without blemish; and six lambs, and a ram; they 7 shall be without blemish: and he shall prepare a meal offering, an ephah for the bullock, and an ephah for the ram, and for the lambs according as ¹ he is able, and an hin of oil to an ephah.

¹ Heb. *his hand shall attain unto.*

(5) *Various regulations of worship*^b. xli. 8-12.

8 And when the prince shall enter, he shall go in by the way of the porch of the gate^c, and he shall go forth 9 by the way thereof. But when the people of the land shall come before the LORD in the appointed feasts, he that entereth by the way of the north gate to worship shall go forth by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall 10 go forth straight before him. And the prince, when they go in, shall go in in the midst of them; and when 11 they go forth, ² they shall go forth *together*^d. And in ² Some ancient authorities have, *he shall go forth.* ³ the feasts and in the ³ solemnities the meal offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give, and an 12 hin of oil to an ephah. And when the prince shall ³ Or, *appointed feasts* prepare a freewill offering, a burnt offering or peace offerings as a freewill offering unto the LORD, one shall open for him the gate^e that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he doth on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

^a Cf. Num. xxviii. 9-15.

^b This passage implies that both Prince and people daily entered the inner court. The provision that the people were to go out by the same gate seems otherwise meaningless. The position of the Prince was intended to be one of dignity. He stands near the threshold facing the altar.

^c i. e. the east gate, see ver. 2.

^d Prince and people enter and leave together.

^e Of the inner court. (Fig. I, G', E.) See note on ver. 2.

(6) *For the daily sacrifice.* xlv. 13-15.¹ Or, mix with

And thou^a shalt prepare a lamb of the first year¹³ without blemish for a burnt offering unto the LORD daily: morning by morning shalt thou prepare it^b. And thou shalt prepare a meal offering with it morning¹⁴ by morning, the sixth part of an ephah, and the third part of an hin of oil, to¹ moisten the fine flour; a meal offering unto the LORD continually by a perpetual ordinance. Thus shall they prepare the lamb, and¹⁵ the meal offering, and the oil, morning by morning, for a continual burnt offering.

(7) *THE PRINCE'S RIGHTS AS TO CONVEYANCE OF LAND.* xlv. 16-18.² Heb. oppress.

Thus saith the Lord GOD: If the prince give a gift¹⁶ unto any of his sons, it is his inheritance, it shall belong to his sons; it is their possession by inheritance. But if he give of his inheritance a gift to one of his¹⁷ servants, it shall be his to the year of liberty^c; then it shall return to the prince; but as for his inheritance, it shall be for his sons. Moreover the prince shall not¹⁸ take of the people's inheritance, to² thrust them out of their possession^d; he shall give inheritance to his sons out of his own possession^e: that my people be not scattered every man from his possession.

(8) *THE SACRIFICIAL KITCHENS^f.* xlv. 19-24.(1) *For the priests.* xlv. 19-20.

Then he brought me through the entry^g, which was¹⁹ at the side of the gate, into the holy chambers^h for the priests, which looked toward the north: and behold, there was a place on the hinder part westwardⁱ. And he said unto me, This is the place where the²⁰ priests shall boil the guilt offering and the sin offering^k, where they shall bake the meal offering; that they bring them not forth into the outer court, to sanctify the people^l.

^a Israel is addressed. Cf. Num. xxviii. 4, 8.^b It is surprising that no reference is made to the evening sacrifice, which is referred to as early as 1 Kings xviii. 29.^c Probably the year of jubile is meant. See Lev. xxv. 10 (H); xxvii. 24 (P).^d See xlv. 9 and note.^e See note on xlv. 7.^f In each corner of the outer court was a kitchen, where the sacrificial meals were cooked for the people. (Fig. I, v, x, y, z.) The Priests' Kitchen was in the blocks of building bordering the Separate Place (Fig. I, F or F').^g That mentioned in xlii. 4, 9.^h Those described xlii. 1-14.ⁱ That is, the western extremity of the block (F or F'), see note ^f.^k These were eaten by the priests alone (xlv. 29).^l See note on xlv. 19.

(2) *For the people.* xlv. 21-24.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold, in every corner of the court there was
22 a court. In the four corners of the court there were courts ¹inclosed ^a, forty cubits long and thirty broad: ¹Or, *joined on*
23 these four in the corners were of one measure. And there was a row of *building* round about in them, round about the four, and it was made with boiling places
24 under the rows round about ^b. Then said he unto me, These are the boiling houses, where the ministers ^c of the house shall boil the sacrifice of the people ^d.

II. THE HEALING OF THE LAND BY THE STREAM OF LIVING WATERS ^e. xlvii. 1-12.

The stream which issued from the Sanctuary ^f. xlvii. 1-5.

47 And he ^g brought me back unto the door of the house ^h; and behold, waters issued out from under the threshold of the house eastward, for the forefront of the house was toward the east: and the waters came down from under, from the right side ⁱ of the
2 house, on the south of the altar. Then brought he me out by the way of the gate northward ^k, and led me round by the way without unto the outer gate, by the way of *the gate* that looketh toward the east; and behold, there ²ran out waters on the right side ⁱ. ²Or, *trickled forth*
3 When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that
4 were to the ankles. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through *the waters*, waters that

^a There was a building within a small court in each corner. (Fig. I, *v, x, y, z*.)

^b It is probably meant that there were fixed hearths, with places for boiling above and for fire underneath.

^c i. e. the Levites or Temple servants.

^d i. e. the peace-offerings.

^e 'It is the recollection that throughout Jerusalem's history there must have been a ceaseless struggle for water, which makes us sympathize with the forms of streams and rivers about their holy city, which "the hopes of this thirsty people" assumed' (G. A. Smith, *Jerusalem*, i. 133).

^f Cf. Joel iii. 18. Rev. xxii. 1, 2.

^g See ver. 3; xl. 3.

^h Entrance to the Temple proper. (Fig. II, *S T, E*.) The prophet had come from the outer court (xlv. 21).

ⁱ i. e. the south.

^k From the inner court, through the inner and outer north gates, round to the outside of the outer east gate. It would have been more direct to pass out by the inner and outer east gates, but the former was shut (xlv. 2). (See Fig. I.)

were to the loins. Afterward he measured a thou-5 sand; *and it was* a river^a that I could not pass through: for the waters were risen, waters to swim in, a river that could not be passed through.

Its fertilizing and sweetening influence. xlvii. 6-12.

And he said unto me, Son of man, hast thou seen 6 *this*? Then he brought me, and caused me to return to the bank of the river. Now when I had returned, 7 behold, upon the bank of the river were very many trees^b on the one side and on the other. Then said 8 he unto me, These waters issue forth toward the eastern region^c, and shall go down into the Arabah^d: and they shall go toward the sea^e; into the sea *shall the waters go* which were made to issue forth; and the waters shall be healed. And it shall come to pass, 9 that every living creature which swarmeth, in every place whither the¹ rivers^f come, shall live; and there shall be a very great multitude of fish^g: for these waters are come thither,² and *the waters of the sea* shall be healed, and every thing shall live whither- soever the river cometh. And it shall come to pass, 10 that fishers shall stand by it: from En-gedi even unto En-eglaim^h shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great seaⁱ, exceeding many. But the miry places 11 thereof, and the marishes thereof^k, shall not be healed; they shall be³ given up to salt¹. And by the 12

¹ Heb. *two rivers*.

² Or, *that all things may be healed and live*

³ Or, *given for salt*

^a A torrent such as occurs in a valley or gorge after a rain-storm is perhaps intended; but Cornill, following LXX, reads for 'brook' 'had risen'.

^b Cf. Rev. xxii. 2.

^c The wilderness of Judaea, between Jerusalem and the Dead Sea. Lit. circle. Cf. Isa. ix. 1; Joshua xxii. 10, 11.

^d The Ghor, probably the deepest declivity in the world, in which are the Jordan and the Dead Sea. It extends to the Gulf of Akaba.

^e The Dead Sea.

^f Lit. two rivers (margin), which is perplexing, as only one river has been mentioned, and not two as in Zech. xiv. 8. Possibly the dual is intended to signify a double river because of its size, but LXX has 'river'.

^g There are no fish in the Dead Sea, but only the very lowest forms of life.

^h Two places on the Dead Sea. En-gedi is about half-way on the western shore. En-eglaim has not been identified. Some think it was on the eastern shore.

ⁱ The Mediterranean.

^k These are especially at the south end, but the whole region is sterile and salt.

¹ Dr. G. A. Smith considers this 'a curious reservation of a utilitarian kind,—salt which under the Old Covenant the Dead Sea ever supplied, for house or Temple, meat or sacrifices, and still sends up to Jerusalem by the long camel trains you see traversing the coast from Usdum to En-gedi' (*Hist. Geog. of the Holy Land*, p. 512).

river upon the bank thereof, on this side and on that side, shall grow every tree for meat, whose leaf shall not wither^a, neither shall the fruit thereof fail: it shall bring forth¹ new fruit every month^b, because^c the¹ Heb. waters thereof issue out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for healing. *firstfruits.*

III. THE REDISTRIBUTION OF THE LAND.

xlvi. 13—xlviii.

(1) *ITS BOUNDARIES.* xlvii. 13—14.

The method of division. xlvii. 13—14.

- 13 Thus saith the Lord GOD: This shall be the border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel: Joseph *shall*
14 *have*² portions^d. And ye shall inherit it^e, one as well² as another; ³ concerning the which I lifted up mine ^{ancient ver-} hand^f to give it unto your fathers: and this land shall ^{sions have,} fall unto you for inheritance. ^{two por-}

The northern border. xlvii. 15—17.

- 15 And this shall be the border of the land: on the north side, from the great sea, by the way of Hethlon^g, unto
16 the entering in of Zedad; Hamath, Berothah, Sib-
raim, which is between the border of Damascus and the border of Hamath^h; ⁴ Hazer-hatticon, which is by⁴ Or, the
17 the border of Hauranⁱ. And the border from the ^{middle} sea shall be Hazar-enon at the border of Damascus, ^{Hazer} and on the north northward is the border of Hamath. This is the north side.

The eastern border. xlvii. 18.

- 18 And the east side, between Hauran and Damascus and Gilead, and the land of Israel, shall be Jor-

^a Cf. Ps. i. 3.

^b Cf. Rev. xxii. 2.

^c The idea is that the land, being sanctified by God, has His blessing.

^d See margin. Because of its two great tribes, Ephraim and Manasseh.

^e The whole land as divided among the twelve tribes. Cf. Num. xxxiv. 1—12.

^f i.e. 'I swore'. Cf. xx. 5, 15, &c.; Gen. xiv. 22; Deut. xxxii. 40; Isa. xlix. 22.

^g In Num. xxxiv. 7 ff., where the north boundary is generally the same, Hethlon is not mentioned. As Ezekiel appears to include part of Phœnicia and all Lebanon, the way of Hethlon may be the route from the coast round the northern slopes of Lebanon to Riblah. See *Encycl. Bibl.*, 2045. The sites of Zedad, Berothah, and Sibraim have not been identified with certainty. Ezekiel's starting-point on the west was probably about Tyre.

^h See notes on Amos vi. 2, 14 and cf. Num. xxxiv. 8; Judges iii. 3, &c.

ⁱ Hazer-hatticon is probably the same as Hazar-enon in ver. 17 and xlviii. 1, at the foot of the eastern corner of Hermon.

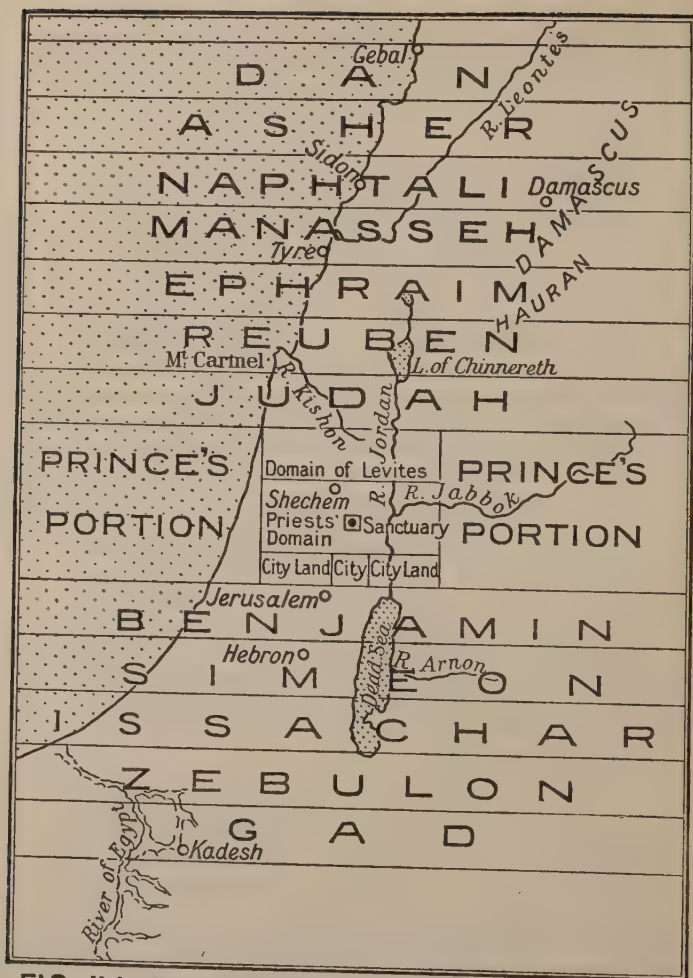


FIG. IV. Plan of the Division of Territory

According to the artificial and symmetrical dimensions that Ezekiel gave (xlv. 1-8; xlvii. 13-xlviii. 35) showing how the natural boundaries of the land and the true position of Jerusalem were ignored. See *Intro.*, p. 11.

dan^a; from the *north* border unto the east sea^b shall ye measure^c. This is the east side.

The southern border. xlvii. 19.

19 And the south side southward shall be from Tamar^d as far as the waters of Meriboth-kadesh, to the brook of Egypt^e, unto the great sea. This is the south side southward.

The western border. xlvii. 20.

20 And the west side shall be the great sea, from the *south* border as far as over against the entering in of Hamath^f. This is the west side.

(2) *THE REARRANGEMENT OF TRIBAL TERRITORIES.* xlvii. 21—xlviii. 29.

The 'stranger' to share equally with the Israelite.
xlvii. 21—23.

21 So shall ye divide this land unto you according to the
22 tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you and to the strangers^h that sojourn among you, which shall beget children among you; and they shall be unto you as the homeborn among the children of Israel; they shall have inheritance with you among the tribes of
23 Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

The seven tribesⁱ north of the oblation. xlviii. 1—7.

48 Now these are the names of the tribes: from the north end, beside the way of Hethlon to the entering in of Hamath, Hazar-enan at the border of Damascus, northward beside Hamath; and they shall have their

^a The Jordan is frequently referred to as a border in the O.T. Cf. Gen. xxxii. 10; Deut. iii. 20; xxvii. 4; Joshua i. 2; Num. xxxiv. 10—12. The land east of the Jordan had been so long occupied by heathen people that Ezekiel does not regard it as any longer part of the Holy Land. But see note on Fig. IV, p. 202.

^b i.e. the Dead Sea.

^c We should probably read, with LXX, 'unto Tamar'. See ver. 19.

^d Either in the Negeb or the wilderness of Judah, near the south-west of the Dead Sea. Meriboth-kadesh (cf. xlviii. 28)—the waters of strife—is Kadesh-barnea, or Meribah. See Num. xxvii. 14.

^e The Wady-el-'Arish, the south-western boundary of Canaan. See vol. i, note on Isa. xxvii. 12. It flows into the Mediterranean ('the great sea') midway between Pelusium and Gaza.

^f See notes on Amos vi. 2, 14.

^g See Fig. IV.

^h The strangers, constantly commended to the kindness of the Jews (see Deut. x. 18, 19; xiv. 21; xxvi. 11, &c.), were the origin of the proselytes of later times. Ezekiel may have contemplated some such system.

ⁱ No doubt the reason for placing the oblation south of seven and north of five of the tribes is to give, roughly speaking, to Jerusalem, which lay far south of the centre of Palestine, the position of centre, especially as Ezekiel conceived it. See Fig. iv. Ver. 1 repeats xlvii. 16, and ver. 28 xlvii. 19.

sides east *and* west ; Dan, one *portion*. And by the ² border of Dan, from the east side unto the west side ; Asher, one *portion*. And by the border of Asher, ³ from the east side even unto the west side ; Naphtali, one *portion*. And by the border of Naphtali, from ⁴ the east side unto the west side ; Manasseh, one *portion*. And by the border of Manasseh, from the east ⁵ side unto the west side ; Ephraim, one *portion*. And ⁶ by the border of Ephraim, from the east side even unto the west side ; Reuben^a, one *portion*. And by ⁷ the border of Reuben, from the east side unto the west side ; Judah, one *portion*.

The sacred oblation. xlviii. 8-9.

And by the border of Judah, from the east side unto ⁸ the west side, shall be the oblation^b which ye shall offer, five and twenty thousand *reeds* in breadth, and in length as one of the portions, from the east side unto the west side : and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the ⁹ LORD shall be five and twenty thousand *reeds* in length, and ten thousand in breadth.

The portion for the Priests. xlviii. 10-12.

And for these, even for the priests, shall be the holy ¹⁰ oblation ; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length : and the sanctuary of the LORD shall be in the midst thereof. ¹¹ *It shall be* for the priests that are sanctified ¹¹ of the sons of Zadok^c, which have kept my charge ; which went not astray^d when the children of Israel went astray, as the Levites went astray. And it shall ¹² be unto them an oblation from the oblation of the land, a thing most holy, by the border of the Levites.

¹ Or, *The sanctified portion shall be for the priests of the sons &c.*

The portion for the Levites. xlviii. 13-14.

And answerable unto the border of the priests, the ¹³ Levites shall have five and twenty thousand in length, and ten thousand in breadth : all the length shall be ¹⁴ five and twenty thousand, and the breadth ² ten thousand. And they shall not sell of it, neither exchange ¹⁴

² The Sept. has, *twenty*.

^a Reuben, whose position had been on the east of the Jordan, is now placed as firstborn, immediately above Judah, in a place of honour.

^b See xlv. 1-5, and note there.

^c See note on xlv. 15.

^d Probably the defections in the time of Manasseh are especially meant. See xlv. 10, and note there.

it, nor shall the firstfruits of the land be alienated : for it is holy unto the LORD.

The portion for the City. xlviii. 15-26.

- 15 And the five thousand that are left in the breadth, in front of the five and twenty thousand, shall be for common use, for the city^a, for dwelling and for suburbs : and the city shall be in the midst thereof.
- 16 And these shall be the measures thereof ; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side
- 17 four thousand and five hundred. And the city shall have suburbs ; toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward
- 18 the west two hundred and fifty. And the residue in the length, answerable unto the holy oblation, shall be ten thousand eastward, and ten thousand westward : and it shall be answerable unto the holy oblation ; and the increase thereof shall be for food unto
- 19 them that labour in the city^b. And they that labour in the city, out of all the tribes of Israel^c, shall till it.
- 20 All the oblation shall be five and twenty thousand by five and twenty thousand : ye shall offer the holy oblation foursquare, with the possession of the city.

The portion for the Prince. xlviii. 21-22.

- 21¹ And the residue shall be for the prince^d, on the one^{1 See ch. xlv. 7.} side and on the other of the holy oblation and of the possession of the city, in front of the five and twenty thousand of the oblation toward the east border, and westward in front of the five and twenty thousand toward the west border, answerable unto the portions^e, it shall be for the prince : and the holy oblation and the sanctuary of the house shall be in the midst
- 22 thereof. Moreover from the possession of the Levites^f, and from the possession of the city, being in the midst^g of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

^a See note on xlv. 6.

^b Probably all the inhabitants of the city and its domain of land.

^c The city belongs to no tribe exclusively, but members of all the tribes form its inhabitants.

^d See note on xlv. 7.

^e i. e. the territories of Judah (to the north) and of Benjamin (to the south).

^f Here used so as to include the priests, by whose portion also the two halves of the Prince's portion were divided.

^g i. e. between the two halves of the Prince's domain.

The five tribes south of the oblation. xlviii. 23-29.

And as for the rest of the tribes: from the east side 23 unto the west side; Benjamin, one *portion*. And by 24 the border of Benjamin, from the east side unto the west side; Simeon, one *portion*. And by the border 25 of Simeon, from the east side unto the west side; Issachar, one *portion*. And by the border of Issachar, 26 from the east side unto the west side; Zebulun, one *portion*. And by the border of Zebulun, from the 27 east side unto the west side; Gad, one *portion*. And 28 by the border of Gad, at the south side southward, the border ^a shall be even from Tamar unto the waters of Meribath-kadesh, to the brook of *Egypt*, unto the great sea. This is the land which ye shall divide by 29 lot unto the tribes of Israel for inheritance, and these are their several portions, saith the Lord God.

(3) *THE IDEAL CITY*^b, xlviii. 30-35.

Its dimensions and the arrangement of its gates.
xlviii. 30-35a.

And these are the goings out^c of the city; on the 30 north side four thousand and five hundred *reeds* by measure^d: and the gates of the city shall be after the 31 names of the tribes of Israel; three gates northward: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one: and at the east side four thousand 32 and five hundred *reeds*; and three gates: even the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one: and at the south side four thousand 33 and five hundred *reeds*^d by measure; and three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one: at the west side four thou- 34 sand and five hundred *reeds*^d, with their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one. It shall be eighteen thousand 35 *reeds*^d round about:

¹ Heb.

Jehovah-shammah.

See

Ex. xvii. 15.

The eternal presence of Jehovah. xlviii. 35b.

and the name of the city from that day shall be, ¹ The LORD is there^e.

^a The southern boundary is again given. See xlvii. 19 and notes there.

^b This passage forms the basis of Rev. xxi. 12, 13, 16.

^c i.e. the dimensions.

^d i.e. in extent, about six miles in circuit. Instead of 'reeds' we should probably supply the word 'cubits' throughout this passage. See notes on xlvii. 16; xlv. 2.

^e Ezekiel had seen Jehovah leave His Temple (xi. 22, 23) and re-enter it (xliii. 1-5), and now He is to abide in the midst of His people for ever. Cf. Isa. lx. 14-22; lxii. 2; Joel iii. 17, 21; Rev. xxi. 2, 3.

ISAIAH. xl—lxvi

INTRODUCTION

(1) *THE AUTHOR DISTINCT FROM ISAIAH.*

The title Deutero-Isaiah, generally given to these chapters, expresses a belief that they were written for the most part by a prophet other than he who wrote the bulk of ch. i—xxxix.¹ The term is applied indifferently to the later part of the book itself (xl—lxvi) and to its supposed author. It is not intended to mean that the latter actually bore the name of Isaiah. Who or what the author was we do not know. His self-effacement in his prophecies is as remarkable as it is complete. In recent times he has been often called 'The great Prophet of the Exile,' and, more generally, 'The Evangelical Prophet.'² The reason why these later chapters came to be attached to the Book of Isaiah may be that some owner of a manuscript of Isaiah proper (and in ancient times there were generally very few copies of any book) found it convenient to fasten together other different MSS. or fragments of MSS. to prevent their getting lost. There is probably a similar instance of attached prophecies in Zech. ix—xiv, and perhaps Malachi.³ Or, on the other hand, it may be that the editor of the whole book saw the appropriateness of connecting with Isaiah's prophecies concerning an Exile (v. 13; vi. 11; xxxix. 6, 7), and a Return (x. 22; xi. 10—16; xxvii. 12, 13; cf. xiv. 1, 2), concerning the Fall of Babylon (xxi. 1—10; cf. xlii—xiv. 23), and the Gathering of the Gentiles to worship Jehovah (ii. 1—4; xi. 10; xix. 18—25), these later anonymous prophecies on similar subjects, which were thought to be, and indeed largely were, on the eve of actual fulfilment. Moreover, this view of the deliberate and intentional connexion of the two parts of the book might appear the more reasonable if we reflect that Isaiah, unlike Jeremiah, Ezekiel, and possibly even the Deutero-Isaiah, had probably not arranged his own prophecies in the order in which we find them.⁴

(2) *THE REASON FOR THIS DISTINCTION OF AUTHORSHIP.*

We have no tradition or external evidence whatever regarding the authorship of the Deutero-Isaiah. For the distinction of authorship

¹ It is probable, however, that one passage, at least, in the earlier portion of Isaiah (ch. xxxv) was from the pen of the Deutero-Isaiah. See vol. i, notes *in loco*.

² Ewald called him '*Der grosse Ungennante*', 'The great unnamed' (*Propheten*, ii, p. 403). See below, p. 216.

³ See vol. i, p. xiv note, and vol. iv. *Introd. to Malachi*.

⁴ See vol. i, p. 60.

is a discovery of modern times. It is proved solely by internal evidence ; but the evidence is so strong as to have completely convinced the great majority of modern scholars.

1. *The difference in historical standpoint.*

The most important ground for this conviction is the obvious difference of historical standpoint. Isaiah wrote in the latter half of the eighth century B.C., during the period of Assyrian ascendancy, when Shalmaneser, Sargon, and Sennacherib were threatening or attacking Israel, Judah, and other small Syrian States. By far the greater number of his prophecies has therefore a direct or indirect bearing on the relation between Judah and Assyria. On the other hand, the standpoint of at least the greater part of the Deutero-Isaiah is the Babylonian exile, which, begun by Nebuchadrezzar in 597 B.C., was now nearing its end in the reign of Nabonidus (556-538 B.C.), the last of the kings of Chaldaea. The prophet sees in the triumphant career of Cyrus¹ (549-529 B.C.), who had already overthrown the Median Empire (549 B.C.), and was waging successful war in Lydia and other countries, the means by which Babylon would fall and the Jews would be released. He begins by comforting the Exiles and foretelling their speedy return under Jehovah's guidance (xl. 1-11).² He³ announces that Cyrus is the instrument, under God, to achieve the restoration of His people to Judah, and the rebuilding of the Temple at Jerusalem (xli. 1-9 ; xliv. 28 ; xlv. 1-5). He attacks the idols of Babylon, and predicts that they will be carried off by the enemy (xl. 18-20 ; xliv. 9-20 ; xlv. 1, 2). Unless at the time of writing Cyrus had already appeared on the scene of history, the appeal, made to both Jew and Gentile, to regard him as the fulfilment of prophecy, becomes meaningless, and much therefore of xli—xlviii is rendered quite unintelligible. And again, while in the earlier chapters the name⁴ and personality of Isaiah (who is living at Jerusalem) are prominent, there is no mention whatever of him in chapters xl-lxvi. In these later chapters, Jerusalem has long been in ruins, and the prophet is at

¹ The founder of the Persian Empire, when the Semitic races began to make way for the Aryan. Cyrus is therefore the first in Scripture who spoke the language of the races of the West. Xenophon chose him for his ideal of a virtuous ruler. The Persians themselves regarded Darius as a huckster, Cambyses as a master, but Cyrus as a father.

² For the question how far the Prophet's glowing hopes for a complete restoration were realized, see Introduction to Haggai, vol. iv.

³ It is Jeremiah (xxv. 12 ; xxix. 10) and not Isaiah who is quoted (Ezra i. 1 ; 2 Chron. xxxvi. 22) as having foretold the deliverance by Cyrus, which is certainly remarkable if, at the time the chronicler wrote, Isaiah was regarded as the author of xl-lxvi.

⁴ Isaiah's name occurs sixteen times in the earlier part.

Babylon among his exiled people. Nor do we find in the Deutero-Isaiah any prediction (which the unity of the book would seem to require) of the many remarkable events which occurred during the century and a half which separated ch. xxxix and xl. The destruction of Nineveh, the rise of the Chaldean empire, the fall of Jerusalem, and even the Exile itself, to which such full reference is made in Nahum, Zephaniah, Habakkuk, Jeremiah, Ezekiel, and Obadiah, are all either assumed or passed over in silence.

The only possible way of reconciling all this with the authorship of Isaiah is to suppose that, after writing with considerable detail concerning the events of his own time (i-xxxix), he was miraculously transported in spirit to the time of Cyrus, and wrote these last twenty-seven chapters of the book with no regard to his contemporaries, or to anything which happened between his time and that of Cyrus, but only to the people who should live at that future time. It is also to suppose that Isaiah had foreseen, stated, and answered the doubts and misgivings which certain of the Jews a hundred and fifty years after him would have concerning Cyrus as their deliverer (xlv. 9-13; xlv. 8-13), notwithstanding that they knew from this very prophecy that all these doubts, with their answers, had been thus rehearsed by the prophet a hundred and fifty years before. All this would be not only extraordinary in itself, but without parallel in the whole of prophetic literature. It is obviously a far more probable supposition that the writer actually lived in the time of Cyrus.¹

2. *The difference in style and phraseology.*

This view is confirmed by arguments derived both from style and tone. It is not necessary to say much of the first. Differences of style are readily recognised, but not always easily defined, especially to an English reader. (a) It may be noticed, however, that the Deutero-Isaiah shews more proof of literary skill and conscious art. If the prophecies of Isaiah are for the most part reproductions of addresses, more or less spontaneous, originally meant to be heard, those of the Deutero-Isaiah were compositions, more or less elaborated, intended to be read. This is true of the latter even where the form is most declamatory, as in ch. lv. We can hardly imagine a preacher using such language, unless indeed he had first written it and learnt it by heart. It is not meant by this that the style is unduly formal and artificial. It is far less so in fact than many parts of Ezekiel, or even parts of Amos. Like all true literary art, and poetry not less than any other, the work points merely to a skilful adaptation of literary expedients to express most truthfully the

¹ The oft-repeated story that the prophet's words were shewn to Cyrus and that they determined him to allow the Jews to go forth from Babylon is a mere legend, resting on no historical evidence whatever.

writer's real feeling. Thus, in the exquisite description of the making of the idols (ch. xliv. 10-20), the writer expresses with perfect faithfulness his utter contempt and disgust ; but for all that, the description itself is extremely clever. (b) It is also true that the Deutero-Isaiah's writings shew greater continuity of treatment. We feel in reading them that we are dealing with what more closely resembles a literary whole, and not, as with Isaiah, a collection of short prophecies or fragments of prophecies. (c) There is, too, a noteworthy difference in the play of the imagination of the two writers¹. Pathos, with figures drawn from the realm of human emotion², is perhaps the great characteristic of the imagination of the Deutero-Isaiah, just as grandeur, with figures drawn from nature³, is that of Isaiah's. (d) Again, the Deutero-Isaiah has to a large extent a phraseology of his own. Certain words and phrases occur with singular frequency, which are found seldom or not at all in Isaiah. We might instance the very frequent juxtaposition of 'righteousness' and 'salvation'⁴; the constant recurrence of such phrases as 'Fear not'⁵; 'Israel (or Jacob) my servant'⁶; 'lift up thine eyes'⁷; and many more. In the Deutero-Isaiah there is also a way of emphatically duplicating a word⁸ to shew the prophet's fervour. On the other hand, terms or phrases which occur more or less frequently in Isaiah i-xxxix are not found in the later chapters: e.g. 'The Lord GOD of hosts'⁹; Jehovah's 'hand stretched out'¹⁰; 'remnant'¹¹ (Heb. *shear*), &c. The word Isaiah uses for idols (Heb. *'elîlîm*¹²) is never found in ch. xl-lxvi, where no fewer than six Hebrew words (themselves not found in i-xxxix) are translated 'idol' in our versions. (e) Another characteristic of the Deutero-Isaiah is the frequent introduction of lyric songs of praise. These outbursts are more or less of the nature of interludes, and remind the reader a little of the chorus of a Greek play. We have examples of these in xlii. 10-12 ; xlv. 23 ; xlv. 8 ; xlviii. 20, 21 ; xlix. 13 ; li. 9-11.

¹ See Driver's *Life and Times of Isaiah*, p. 183.

² See xlii. 1-17 ; xlix. 15, 18-23 ; li. 17-23 ; lii. 1, 2 ; liv. 1-6 ; lx. 1-5 ; lxi. 10 ; lxii. 5 ; lxvi. 13 ; and particularly in his wonderful conception of Jehovah's servant.

³ See iv. 6 ; v. 26 ; viii. 7, 8 ; x. 16, 17, 22, 33 ; xi. 12 ; xvii. 5, 6 ; xviii. 3 ; xxviii. 2, 18 ; xxx. 17, 28, 30 ; xxxii. 20.

⁴ xlv. 8 ; li. 6, 8 ; lvi. 1 ; lix. 16, 17 ; ~~lx.~~ 17, 18 ; lxi. 10.

⁵ xli. 10, 13, 14 ; xliii. 1, 5 ; xlv. 2 ; li. 7 ; liv. 4.

⁶ xlv. 1, 2, 21 ; xlv. 4 ; xlviii. 20 ; xlix. 3, 5, 6.

⁷ xlix. 18 ; li. 6 ; lx. 4.

⁸ xl. 1 ; xliii. 1, 25 ; xlviii. 11, 15 ; li. 9, 12, 17 ; lii. 1, 11 ; lvii. 6, 14, 19 ; lxii. 10 ; lxv. 1.

⁹ i. 24 ; iii. 1, 15 ; x. 16, 23, 24, 33 ; xix. 4 ; xxii. 5, 12, 14, 15.

¹⁰ v. 25 ; ix. 12, 17, 21 ; x. 4 ; xiv. 26, 27 ; xxiii. 11 ; xxxi. 3.

¹¹ vii. 3 ; x. 20-22 ; xi. 11, 16 ; xiv. 22 ; xvi. 14 ; xvii. 3.

¹² ii. 8, 18, 20 ; x. 10, 11 ; xix. 1, 3 ; xxxi. 7.

3. *The difference in tone and subject-matter.*

The tone of the Deutero-Isaiah differs greatly from that of the earlier prophet. (a) Isaiah's work was mainly to denounce contemporary sins and to foretell the great judgement which was shortly to follow (vi. 11-13). It is true that the dark clouds generally had a silver lining, and that he could look beyond the coming disaster to the future glory of the restored remnant. But the glorious future did not form the foreground of the picture. With the Deutero-Isaiah it was very different. The great catastrophe lay in the past. Israel, now chastened, could look forward with hope and exultation to a future of happiness and prosperity. (b) The way, too, in which the word righteousness is used in the two parts of Isaiah reveals in itself the difference of standpoint in the respective authors. In Isaiah proper (as in the earlier prophets generally) righteousness invariably means that which we ordinarily mean by it, viz. what God expects from man in character and conduct: his moral duty and social service in doing justly and equitably by his fellow-men. But in Isa. xl-lxvi (except in a few cases, e.g. li. 7; lvi. 1; lviii. 2; lix. 4, 14; lxi. 3, where the word has the ordinary meaning), righteousness is something which the people expect from God: His vindication of them as His own covenanted people, and their restoration and salvation according to His promises of old. Here 'righteousness is not the near daily duty, it is the far-off peace and splendour of skies that have scarce begun to redden to the day.'¹ (c) Even in what may be called the Messianic conceptions of the two prophets, there is a very great difference. It is supposed by some that instead of the marked conception of a Davidic king in Isaiah (as in other of the earlier prophets) his successor introduces the equally marked conception of Jehovah's suffering Servant. And yet there is no real analogy between these two conceptions. For the supposition ignores the fact that the Messiah, as distinct from the Servant, is probably referred to in lv. 4. It would be truer to say that with the Deutero-Isaiah the destiny and position of the nation as a whole is more prominent than the glory of its future Ruler.

That there are characteristic affinities between Isaiah and the Deutero-Isaiah has never been questioned.² But these can be explained, either by the subject-matter being common to both, or by the influence which an earlier writer, especially one so great as Isaiah, frequently has upon a later.

¹ G. A. Smith, *Isaiah*, ii, p. 223. See below, p. 216.

² The chief is the expression 'The Holy One of Israel', which occurs thirteen times in xl-lvi, twelve times in i-xxxix, and only five times in the rest of the Bible. But such a phrase, embodying as it does a striking theological conception, is just the kind which one writer would take from another.

(3) *A FURTHER DISTINCTION OF AUTHORSHIP.*

But though the Bible scholar can say with confidence that the Deutero-Isaiah as a whole belongs to the close of the Exile¹, and must be regarded as a different book from Isa. i—xxxix, some critical difficulties still remain. For example, it has often been pointed out, and this has rather frequently been used as an argument in favour of the unity of the whole book of Isaiah, that certain passages (lvi. 9—lvii; lix; lxv. 1—12; lxvi. 3) mention forms of idolatry and other local conditions (such as the valleys and rocks) pointing to Palestine, and not to Babylon.

1. *The authorship of lvi. 9—lvii and lix.*

It will be observed, however, with reference to the first two passages (lvi. 9—lvii and lix), that they break the context, and differ very considerably in style from the rest of the Deutero-Isaiah. There seems, therefore, good grounds for believing them to be earlier fragments, belonging probably to the close of the monarchy, which have been interpolated by a later editor of the Deutero-Isaiah². A frequent cause of such editorial arrangement of prophecies was probably the desire to commingle denunciations and predictions of woe with passages of consolation and hope.

2. *The authorship of lxiii. 7—lxvi.*

The third and fourth passages (lxv. 1—12; lxvi. 3) raise a much larger question. Are we justified at all in assigning lxiii. 7—lxvi to the Deutero-Isaiah? For (a) in its general severity of tone this section, which we have entitled 'The Divine Judgement', stands in striking contrast to the earlier chapters. The terrible destruction of the wicked forms at least as striking a picture as the glory of the redeemed. (b) It has not, or only in a small degree, the special literary characteristics of the Deutero-Isaiah. (c) There is no mention in it of the great themes, so prominent in the early chapters, especially the Return of the Exiles from Babylon³. A large number of critics have assigned this section, or at any rate ch. lxvi, to a period immediately after the Return, finding in lxvi. 1 an objection on the part of its author to the rebuilding of the Temple. But, in

¹ The date must be placed somewhere between 549 and 538, most probably about 540 B. C. See note on xli. 25.

² Prof. G. A. Smith has suggested, arguing from certain modes of expression characteristic of the Deutero-Isaiah, that they may have been in part older prophecies, worked up by the Deutero-Isaiah himself, to warn people against the recurrence of similar types of idolatry. But this hypothesis obviously does not meet all difficulties. Besides, can we think that such a literary genius as the Deutero-Isaiah would have used so clumsy and roundabout a way of expressing himself?

³ That is to say, specifically. What we do find is a general surrender of captive Jews by all nations (lxvi. 20) and a prediction that the Holy Land with its capital, Jerusalem, will be again inhabited (lxv. 9, 10, 18, 19).

view of the action of Haggai and Zechariah (Hag. i—ii. 9; Zech. iv. 6, 7), such an attitude seems extremely improbable. It is far more likely that the words were used to console those who were mourning the destruction of their Temple, and looking forward to a time when they might be allowed to rebuild it. Again, the complaints of the destruction of the 'holy cities' and the Temple described in lxiii. 18; lxiv. 10, 11, are hardly intelligible except on the supposition that it had quite recently occurred. We are thus led to the conclusion that this section was the work of a prophet, probably in Babylon, who wrote at the beginning of the Exile period, but did not necessarily address it to the Babylonian Exiles exclusively. This view, moreover, accounts not only for the description of the Palestinian idolatry in lxv. 1–12 and lxvi. 3, which might naturally be mentioned as the sin that had above all others just brought about God's chastisement, but also for the absence of any specific mention of the Return from Babylon. While a general Restoration¹ of captives was a thing hoped for in time to come, the Return from Babylon was not then contemplated in the immediate future.

It seems likely then that we are right in regarding all the passages under discussion as earlier pieces² which for some reason or other were united with the Deutero-Isaiah.

(4) *THE SUBJECT-MATTER OF THE DEUTERO-ISAIAH PROPER.*

The rest of the work (xl—lvi. 8; lviii and lx—lxiii. 6), which we might call the Deutero-Isaiah proper, does not appear to have been written upon a methodical plan; but certain themes stand out prominently above the rest. These are:—(i) The contemptible character of the Babylonian gods and their images, and the contrast between them and Jehovah (xl. 12—xli; xlv. 6–20; xlv. 14—xlvi; xlviii). (ii) The victorious march of Cyrus³, which would culminate in the fall of Babylon and her idols, and the Return of the Jewish Exiles (xli; xliii. 14–21; xlv. 24—xlv. 13; xlv. 8—xlvii; xlviii. 14–21; xlix. 7–23; li—lii. 12). (iii) The glorious future of the Restored Jerusalem and her missionary work among the nations (xlii. 1–13; xlv. 14–17; xlix. 1–6; liv; lv). (iv) Above all, the mission, work, and career of the Servant of Jehovah⁴ (xlii–xlv. 5; xlix–liii).

¹ That there was, for example, a considerable number of Jews in Egypt at this time is proved by the recently discovered evidence of a Jewish temple at Elephantinê. See note on Isa. xix. 18.

² The name *Trito-Isaiah* might be suitably given to lxiii. 7—lxvi, although Duhm, who first suggested the term, applied it to the whole of lvi—lxvi.

³ See above, p. 208.

⁴ Some critics hold that the four portraits or songs of Jehovah's Ideal Servant (xlii. 1–4; xlix. 1–6; l. 4–9; lii. 13—liii) are interpolations by a later hand. Others that the Deutero-Isaiah incorporated them from an earlier exilic writer. Cheyne regards lxi. 1–4a, lxii. 1–3 and 6–7, as brief soliloquies of this Ideal Personage as reflected in the mind of a later disciple of the prophet. See *Encycl. Bibl.*, 2206.

These subjects overlap, and some of them occur rather frequently. The first¹ is the most characteristic theme of Part I (xl–xlviii), though the career and Divine work of Cyrus are also prominent in it. In Part II (xlix–lv) the figure of the Servant predominates. Part III (lvi–lxiii.6) deals pre-eminently with the New Jerusalem: while in all three parts the Return is continually reverted to, and may certainly be regarded as the historical starting-point of the whole book (see xl. 1–11).

(5) *THE SERVANT OF JEHOVAH.*

The conception of the Servant of Jehovah culminates in ch. lii. 13–liii, a passage indelibly connected, to Christian readers, with the Passion of our Lord. And yet it is the work of a scholar to consider not merely all that the sacred language of prophecy may mean, and rightly mean, to ourselves, but, primarily at least, what it must have meant to the prophet himself, and to those for whom he wrote. And here we feel that we cannot be right in separating the conception of the Servant in this section from what has gone before. As before, so here, it can hardly be doubted that by the Servant the prophet means Israel, and that here also he is contemplating the work of Israel in the redemption of the world, and at the same time explaining the degradation of Israel in the past. (Cf. xlii. 6; xlix. 7; l. 5, 6 with lii. 14; liii. 2, 3, 16².) If Israel had suffered, as it seemed, unjustly in the Babylonian Exile, and his position and character had been misunderstood by the world at large, this would be vindicated by his future glory in the eyes of the world, and the redemption of mankind at large³.

If it be objected that such thoughts are inconsistent with the prophet's language elsewhere, especially when he says that the Exile was a punishment for Israel's sins (l. 1), we may answer that we find precisely the same sort of inconsistency in the previous language of the prophet, where he violently contrasts the Ideal Israel and the nation as he actually found it. (Cf. xlii. 1–9 and 18–20.) Just as S. Paul identifies the true spiritual Israel with the

¹ 'Jehovah, God of Israel, the Incomparable,' is the title Dr. Davidson gives to xl. 12–31, which may be said to dominate the whole of Part I.

² The conclusion of Delitzsch is as follows: 'The idea of the Servant of Jehovah assumed, to speak figuratively, the form of a pyramid; the base was Israel as a whole, the central section was Israel . . . according to the Spirit, the apex is the Person of the Mediator of salvation springing out of Israel. And the last of the three is regarded (1) as the centre of the circle of the promised kingdom—the *second David*; (2) the centre of the circle of the people of salvation—the *second Israel*; (3) the centre of the circle of the human race—the *second Adam*' (Delitzsch, note on Isa. xlii. 1).

³ It was by the Exile that Israel was brought into close contact with other oppressed nations, and in this common suffering the Jews were enabled to conceive what their mission to the nations was to be. See Jonah, Introd., vol. iv.

Church of Christ (Rom. ix. 6), so we may go a step further, and say that the Ideal Servant, as portrayed in xlii. 1-9 and liii, found its only perfect realisation in the Divine Head of the Church¹. But this does not give us any just ground for supposing that the prophet himself understood that his conception would be so realised. Nor does it justify us in excluding from the fulfilment of the ideal those members of the true Israel who, following their Divine Master, are enabled by His power, in some measure at least, to live a life of self-sacrificing love. We are distinctly taught, on the other hand, that those who are partakers of His sufferings are made partakers of His joy².

(6) *THE LITERARY BEAUTY AND POWER OF THE BOOK.*

While, as already said, the Deutero-Isaiah was a fluent and skilful writer, the real beauty of his work depends far more on the beauty of the thoughts to which he was able to give such powerful expression. What could express more forcibly the greatness of Jehovah in His tender care of His people than the sublime bathos of xl. 11? We are led to expect a mighty warrior marching at the head of his people, when, lo! there appears in view the figure of a gentle shepherd caring for the needs of the very weakest of his flock³. With reference to lii. 13—liii, there can hardly be a doubt that this great Hebrew poet has indeed given a singular impressiveness to the subject by his scholarly simplicity and self-restraint, but what really appeals to us is the pathetic beauty of the subject enhanced as it is for us by its most sacred associations and the solemn dignity of Handel's music. The fifty-fifth chapter is rightly regarded, even in the form of a translation, as one of the gems of the English language. Here again its great beauty culminates in the noble presentment of the moral greatness of God. The choice of figures, the observance of proportion, and all other literary expedients are directed to this end. The writer is like a painter who with infinite skill paints a true image of a beautiful face.

(7) *THE RELIGIOUS TEACHING OF THE BOOK.*

1. *The Divine character.*

The Deutero-Isaiah was not only intensely religious, he was also a deep thinker. (a) His whole book is based upon the monotheistic conception which he so powerfully sets forth⁴. Jehovah, the One great and only God, the Creator of all the world, is infinite in His power and wisdom. (b) We also find in it a partial solution at least

¹ See Gen. Introd., vol. i, p. xxvi.

² 1 Pet. iv. 13.

³ Cf. Rev. v. 5, 6, where the seer, told to expect a lion who has overcome, beholds a lamb standing as it had been slain. The terrible paradox in Rev. vi. 16, 'the wrath of the Lamb', may also be mentioned.

⁴ See note on xliii. 10.

of one of the great problems of his and every age. God was perfect, not only in His love but in His justice. There has always been a tendency, it was so with the earlier prophets, to connect justice with punishment. Not so the Deutero-Isaiah. With him Divine righteousness was almost synonymous with salvation¹. The prophet felt that God was acting rightly and fairly in serving His people, and would keep his covenanted mercies with them, partly because the nation as a whole had been fully punished, if not more than fully punished, for all their sins (xl. 2), partly because many in the nation had suffered innocently. But this again led to the further thought, How could this innocent and (as it seemed) unnecessary punishment be reconciled with God's goodness? And the answer lay partly in the fact that the suffering was ultimately for the good of others, partly in that it was a step towards a greater glory in the future, the spiritual dominion over a God-fearing world (liii). Thus we find in our prophet the first suggestion of the value of vicarious suffering.

2. *The Prophet a symbolic idealist.*

The Deutero-Isaiah might be called a symbolic idealist. We have seen how with him the thought of Israel, the holy people of Jehovah, assumed such proportions as to become no longer recognisable in the Israel of the prophet's time². So it was with the Restoration. The Return from Babylon came to mean far more than the actual return of the Exiles to Jerusalem, but was a return from spiritual bondage to Jehovah, from sin to holiness (xlii. 7; lv. 7); and this perhaps partly explains the strong expressions by which the Exile is described as a captivity in a dark dungeon, blindness and the like, where the literal meaning cannot of course be pressed (xlii. 7, 22; lii. 14). Again, the description of the New Jerusalem after the Exile is idealised so as to pave the way for the Apocalyptic vision of the City coming down out of heaven from God, made ready as a bride adorned for her husband (Isa. liv. 11, 12; Rev. xxi. 2, 10-27).

3. *The Evangelical Prophet.*

The Deutero-Isaiah has been rightly called pre-eminently the Evangelical Prophet. Both the tone and the subject of the book

¹ See above, p. 211.

² 'It has been truly observed that the true elements which Christendom received from the Greek, the Roman, and the Teutonic world were almost as important as those which it received from the Jewish race. Its European as distinguished from its Asiatic features, form one of the main characteristics which raise it above both Judaism and Mahometanism. To have recognised and anticipated this truth is the rare privilege of the Evangelical Prophet. This is the dawn of the new epoch of Jewish and of universal history' (Stanley, *Jewish Church*, ii, p. 493).

justify the title. The opening passage (xl. 1-11), with its message of comfort, speaks home to the heart and thrills as few words can. It has been likened to pulses of soft celestial music, 'which steal from heaven as gently as the first ripples of light in a cloudless dawn.'¹ And it is just this spirit,² permeating as it does the whole of his prophecy, which helps to inspire us with the confidence that the progress and advancement of the human race is the cause of God Himself. This it is which makes him above all other writers of the Old Testament the preacher of good tidings: while the summons to declare these good tidings—God's spell—to the nations, has been and is being answered by the many thousands who have preached and still are preaching the Gospel of Christ in the heathen world.

¹ G. Adam Smith.

² 'He seems to take up that *word of consolation* with which former prophets had usually closed their predictions of judgement. "God's righteousness, which erewhile could only be made manifest in judgement; must now be expressed in salvation" (Montefiore). For Israel's deliverance was not merely the restoration of a despised and downtrodden people to its own land; it was a decisive revelation of the character of Jehovah, and of those gracious purposes for the heathen, of which Israel was called to be the instrument and minister.' (R. L. Ottley, *The Hebrew Prophets*, p. 72.)

'Ce second Isaïe, dont l'âme lumineuse semble comme imprégnée, six cent ans d'avance, de toutes les rosées, de tous les parfums de l'avenir' (Renan).

'The freedom and the inexhaustibleness of the undeserved grace of God is a subject to which this gifted son constantly returns with a monotony which is never monotonous' (T. K. Cheyne).

THE BOOK OF ISAIAH

xl—lxvi^a.

Part II.

JEHOVAH AND THE GODS OF BABYLON.

xl—xlviii.

I. THE FOUR HERALDS^b. xl. I—II.

1. *A herald announces comfort and pardon to Judah.* xl. 1—2.

Comfort ye^c, comfort ye my people, saith your God. **40**
 Speak ye¹ comfortably to Jerusalem, and cry unto²
 her,
 That her² warfare^d is accomplished,
 That her³ iniquity is pardoned;
 That she hath received of the LORD's hand
 double^e for all her sins.

†¹ Heb. *to the heart of.*

†² Or, *time of service*

³ Or, *punishment is accepted*
 See Lev. xxvi. 43.

2. *A second herald directs the preparation of a road for Jehovah's advent.* xl. 3—5.

The voice of one⁴ that crieth, 3
 Prepare ye in the wilderness the way^f of the LORD,
 Make⁵ straight in the desert a high way^g for our
 God.
 Every valley shall be exalted, 4
 And every mountain and hill shall be made low :
 And⁶ the crooked shall be made straight,
 And the rough places⁷ plain :
 And the glory of the LORD shall be revealed, 5
 And all flesh shall see it together :
 For the mouth of the LORD hath
 spoken it.

⁴ Or, *that crieth in the wilderness, Prepare ye the way &c.*

⁵ Or, *level*

⁶ Or, *the uneven shall be made level*

†⁷ Or, *a plain*

N.B. An obelus (†) attached to a marginal note shews that the alternative rendering or reading is preferred, or calls attention to some other important point.

^a See vol. i, pp. 62—164 for Isa. i—xxxix.

^b To the prophet's ear the air is full of Divine calls and prophetic voices.

^c Addressed to either the prophets or the prophetically minded of the Jews in exile. See Intro.; p. 217.

^d i. e. her term of punishment or exile. Cf. Job vii. 1.

^e i. e. double or ample punishment. Cf. Jer. xvi. 18; xvii. 18.

^f The road for Jehovah to proceed to Jerusalem as the leader of His returning exiles. See ver. 11. The passage is adapted by the Evangelists to the Baptist's preparation for the coming of God to found His kingdom. See Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23.

^g The well-known Oriental custom of repairing roads for royalty continues to this day.

3. *A third herald declares the immutability of God's promises in contrast to human frailty.* xl. 6-8

6 The voice of one saying, Cry.

¹ The Sept. and Vulgate have,
I said.†

And ¹ one ^a said, What shall I cry ?

All flesh is grass,

And all the goodness thereof is as the flower of the field :

7 The grass withereth, the flower fadeth ;

Because the breath of the LORD bloweth upon it ^b :

Surely the people is grass.

8 The grass withereth, the flower fadeth :

But the word of our God shall stand for ever.

4. *A fourth herald proclaims the coming of Jehovah with His people in the power of Divine love.* xl. 9-11.

9 ² O thou that tellest good tidings to Zion ^c,

Get thee up into the high mountain ^d ;

³ O thou that tellest good tidings to Jerusalem,

Lift up thy voice with strength ;

Lift it up, be not afraid ;

Say unto the cities of Judah, Behold, your God !

² Or, *O Zion, that bringest good tidings*
³ Or, *O Jerusalem, that bringest good tidings*

10 Behold ^e, the Lord GOD will come as a mighty one,

And his arm shall rule for him :

Behold, his reward ^f is with him,

And his recompence before him.

11 He shall feed his flock like a shepherd ^g,

He shall gather the lambs in his arm,

And carry them in his bosom,

And shall gently lead those that give suck.

^a See marg. But in any case the prophet probably means himself. 'And I said'.

^b Cf. Ps. ciii. 15-16; Hos. xiii. 15. The sirocco scorches all vegetation. See notes on Amos i. 2 and Jer. iv. 11.

^c As in ver. 2, the message is poetically conceived as given to the Jews of Jerusalem who are to be prepared for Jehovah's coming, though of course it is intended principally for the Exiles.

^d So that the messenger may be heard and seen from afar.

^e The prophet himself now takes up the language of the herald and speaks for himself.

^f The words 'reward' and 'recompence' include the reward of friends and the punishment of enemies.

^g The reader is led to expect a mighty king, but Jehovah appears as a tender shepherd (see Introd., p. 215); for after all 'God declares His almighty power most chiefly in shewing mercy and pity'.

II. THE WISDOM AND OMNIPOTENCE OF JEHOVAH CONTRASTED WITH THE IM- POTENCE AND LITTLENES OF IDOLS. xl. 12—xli.

(1) *THE POWER OF JEHOVAH AS SHEWN IN THE
CREATION AND GOVERNANCE OF THE WORLD.*
xl. 12—31.

*Jehovah is infinitely greater than the nations, which are
but a small part of His Creation.* xl. 12—17.

Who hath measured the waters in the hollow of his 12
hand,

And meted out heaven with the span,
And comprehended the dust of the earth in a
measure,

And weighed the mountains in scales,
And the hills in a balance ^a?

¹ Or, *meted out* Who hath ¹ directed the spirit of the LORD ^b, 13
Or being his counsellor hath taught him?

With whom took he counsel, and who instructed 14
him,

And taught him in the path of judgement,

And taught him knowledge,

And shewed to him the way of understanding?

Behold, the nations are as a drop of a bucket ^c, 15

And are counted as the small dust of the balance :

² Or, *the isles are as the fine dust that is lifted up* Behold, ² he taketh up the isles ^d as a very little
thing.

And Lebanon is not sufficient to burn ^e, 16

Nor the beasts thereof sufficient for a burnt offering.

All the nations are as nothing before him ; 17

³ Or, *as a thing of nought* They are counted to him ³ less than nothing, and
⁴ vanity ^f.

⁴ Or, *confusion* *The absurdity, therefore, of attempting to represent God
in a material form!* xl. 18—20.

To whom then will ye liken God? 18

Or what likeness will ye compare unto him?

The graven image, a workman melted it, 19

^a The two thoughts here expressed are Jehovah's perfect control of created
things and their comparative littleness.

^b i. e. the Divine intelligence. See 1 Cor. ii. 11, 16.

^c Better, a drop from, i. e. hanging from, a bucket. Neither it nor the small
dust make any appreciable difference to the weight.

^d See note on xli. 1.

^e A sacrifice worthy of the Creator would require more than all the forest of
Lebanon for its fuel.

^f Heb. *tôhu*, one of the words expressing primeval chaos. Gen. i. 2.

And the goldsmith spreadeth it over with gold,
And casteth *for it* silver chains.

- 20 He that is too impoverished for *such* an oblation
Chooseth a tree that will not rot^a;
He seeketh unto him a cunning workman
To ¹set up a graven image, that shall not be¹ Or,
moved^b. *prepare*

*The mighty governance of the Creator and Ruler of the
Universe contrasted with the transitoriness of earthly
rulers. xl. 21-24.*

- 21 Have ye^c not known?
Have ye not heard?
Hath it not been told you from the beginning?
Have ye not² understood from the foundations² Or, under-
of the earth? *stood the foundations*
- 22 *It is* he that sitteth³ upon the circle of the earth^d, ³ Or,
And the inhabitants thereof are as grasshoppers^e; *above†*
That stretcheth out the heavens as ⁴a curtain, ⁴ Or, gauze
And spreadeth them out as a tent to dwell in:
- 23 That bringeth princes to nothing;
He maketh the judges of the earth as ⁵vanity. ⁵ Or,
24 ⁶Yea, they have not been planted; *confusion*
Yea, they have not been sown; ⁶ Or, Scarce
Yea, their stock hath not taken root in the *are they*
earth: *planted, scarce are they sown, scarce hath their stock taken root in the earth, when he bloweth up on them &c.†*
- Moreover he bloweth upon them, and they wither,
And the whirlwind taketh them away as stubble.
- The absurdity then of presuming to represent the Creator
in the form of a man or a star! xl. 25-26.*

- 25 To whom then will ye liken me,
That I should be equal *to him*?
Saith the Holy One.
- 26 Lift up your eyes on high, ⁷and see:
Who hath created these, ⁷ Or, and
That bringeth out their host by number? *see: who hath created these? he that &c.†*
He calleth them all by name^f;

^a For a similar contrast between the costly and cheap idol, see xlv. 12-17.

^b After all the care and labour and cost necessary for manufacturing an idol, nothing but an inert solid mass is produced. Cf. xlv. 7.

^c Mankind as a whole, past as well as present, is here addressed.

^d i.e. the overarching vault. See Prov. viii. 27; Job xxii. 14.

^e As God looks down upon the earth, its inhabitants appear as small as locusts. Cf. Num. xiii. 33.

^f God not only can count the stars, which man cannot, but has the control and command of each one of them.

By the greatness of his might,
And for that he is strong in power,
Not one is lacking.

The Jewish exiles may therefore rest confident in God's care and His power to save. xl. 27-31.

Why sayest thou, O Jacob, 27
And speakest, O Israel,
My way is hid from the LORD,
And my judgement is passed away from my
God ^a?

Hast thou not known? 28
Hast thou not heard?

¹ Or, *The LORD is an everlasting God, the Creator . . . he fainteth not &c.*

¹ The everlasting God, the LORD,
The Creator of the ends of the earth,
Fainteth not, neither is weary;
There is no searching of his understanding.
He giveth power to the faint; 29
And to him that hath no might he increaseth strength.

Even the youths shall faint and be weary, 30
And the young men shall utterly fall:

But they that wait upon the LORD shall renew 31
their strength ^b;

They shall mount up with wings as eagles ^c;
They shall run, and not be weary;
They shall walk, and not faint.

(2) *THE POWER OF JEHOVAH SHEWN IN RAISING UP CYRUS TO PERFORM THE WORK OF REDEMPTION FOR ISRAEL. xli. 1-29.*

It was Jehovah who had raised up Cyrus. xli. 1-4.

Keep silence before me, O islands ^d; 41
And let the peoples renew their strength ^e:
Let them come near;
Then let them speak:
Let us come near together to judgement ^f.

^a Expressing, not unnatural in a people who had suffered so long, the thought that God had neither the power nor the wisdom to heal His people's wrongs.

^b Strong young men may lose their power, but Jehovah can give renewed strength even to the old and feeble. There is a reference to the present condition of the exiles.

^c A probable allusion to a fable that eagles, Phoenix-like, have the power of renewing their youth, a belief that may have arisen from the great age to which the bird is believed to live.

^d Or coastlands, i.e. of the Mediterranean, a very favourite word of the Deutero-Isaiah. It occurs twelve times.

^e Pluck up courage to speak.

^f All nations are summoned as to a law-court to plead with Jehovah.

- 2 Who hath raised up ^a one from the east ^b,
¹ Whom he calleth in righteousness ^c to his foot? ¹ Or, *Whom righteousness calleth to its foot*
 He giveth ^d nations before him,
 And maketh him rule over kings;
² He giveth them as the dust to his sword,
 As the driven stubble to his bow.
 3 He pursueth them, and passeth on safely;
 Even by a way that he had not gone with his feet.
 4 Who hath wrought and done it, calling the genera- ² Or, *He maketh as the dust their sword,*
 tions from the beginning ^e? *as the driven stubble their bow*
 I the LORD, the first, and with the last,
 I am he ^f.

The nations, alarmed at the victories of Cyrus, in all haste make new idols. xli. 5-7.

- 5 The isles ^g saw, and feared;
 The ends of the earth trembled;
 They drew near, and came.
 6 They helped every one his neighbour;
 And *every one* said to his brother, Be of good courage ^h.
 7 So the carpenter encouraged the goldsmith,
 And he that smootheth with the hammer him that smiteth the anvil,
 Saying of the soldering, It is good:
 And he fastened it with nails,
 That it should not be moved.

But Israel, Jehovah's chosen servant, need not fear, for he is under God's protection. xli. 8-10.

- 8 But thou, Israel, my servant ⁱ,
 Jacob whom I have chosen,
 The seed of Abraham my friend ^k;

^a Jehovah begins by stating His case. All the successes of Cyrus in the past had been His work. Cf. xlv. 28; xlv. 11.

^b See note on xlii. 25.
^c To perform God's just act of mercy. Cf. xlii. 6; xlv. 13. See Intro., pp. 211, 216.

^d See Intro., p. 208.

^e The whole previous course of history had led up to it.

^f Cf. xliii. 10; Heb. xiii. 8.

^g See note on ver. 1. The word is often used, as here, to imply a very distant region.

^h They encourage each other not to protect themselves from the enemy, but to make idols with all haste, thinking that the more idols they made the safer they would be. See Dr. G. A. Smith.

ⁱ 'The Servant of Jehovah' is here, where the expression first appears, clearly identified with the nation. See Intro., p. 214.

^k The Moslems still call Abraham *El Khalil*, 'The Friend.' The modern name of Hebron, where he lived, is *Khalil er-Rahmān*, 'the friend of the Merciful'. Cf. 2 Chron. xx. 7; Jas. ii. 23.

Thou whom I have taken hold of from the ends of
the earth,

And called thee from the corners thereof^a,

And said unto thee, Thou art my servant,

I have chosen thee and not cast thee away ;

Fear thou not, for I am with thee ;

10

^c Or, Look
not around
thee

¹ Be not dismayed, for I am thy God :

I will strengthen thee ;

Yea, I will help thee ;

Yea, I will uphold thee

With the right hand of my righteousness^b.

*His enemies will be utterly confounded, and he will
himself become an instrument for their destruction.*
xli. 11-16.

Behold, all they that are incensed^c against thee 11
shall be ashamed and confounded :

They that strive with thee shall be as nothing, and
shall perish.

Thou shalt seek them, and shalt not find them, 12

Even them that contend with thee :

They that war against thee shall be as nothing,

And as a thing of nought.

For I the LORD thy God will hold thy right hand, 13

Saying unto thee, Fear not ; I will help thee.

Fear not, thou worm^d Jacob, 14

And ye men of Israel ;

I will help thee, saith the LORD,

² Or, thy
redeemer,
the Holy
One &c.

And ² thy redeemer is the Holy One of Israel.

Behold, I will make thee a new sharp threshing 15
instrument having teeth^e :

^a Probably Mesopotamia is meant, Abraham's original home.

^b God's right hand acts with fairness. See Introd., p. 211. While the heathen in their panic have recourse to idols, Israel is urged to confide their cause to the Lord Jehovah.

^c There is a climax here in vv. 11, 12. Men of anger, of strife, of contention, of war.

^d The contrast here is between Israel's natural insignificance and His divinely given power.

^e The allusion is probably to the threshing-sledge, armed with spikes, which crushed the ears, so separating the corn from the chaff, which was by means of the winnowing shovel driven away by the wind. Thus by a two-fold metaphor is expressed the crushing of the enemy and the flight of the survivors. The prophet here conceives of the Exiles as rising up in force and attacking their oppressors. This seems so out of harmony with the general expectation of the prophet, viz. that the judgement upon Babylon is to be executed by Cyrus and the Jews to profit peaceably by the result, that this passage is thought by some to be the work of another writer.

Thou shalt thresh the mountains, and beat them
small,
And shalt make the hills as chaff.

- 16 Thou shalt fan them,
And the wind shall carry them away,
And the whirlwind shall scatter them :
And thou shalt rejoice in the LORD,
Thou shalt glory in the Holy One of Israel.

Jehovah would Himself once more marvellously deliver

- 17 *them out of their present trouble.* xli. 17-20.

The poor and needy seek water and there is none,
And their tongue faileth for thirst ;

- I the LORD will answer them,
18 I the God of Israel will not forsake them ^a.
I will open rivers on the bare heights,
And fountains in the midst of the valleys :
I will make the wilderness a pool of water,
19 And the dry land springs of water.

I will plant in the wilderness the cedar,
The acacia tree, and the myrtle, and the ¹ oil tree ; ¹ Or,
I will set in the desert the fir tree, ^{oleaster} †
20 The ² pine, and the ³ box tree together : ² Or, *plane*
That they may see, and know, and consider, and ³ Or, *cypress*
understand together,
That the hand of the LORD hath done this ^b,
And the Holy One of Israel hath created it.

*The idols, on the other hand, are utterly impotent in
these respects and in everything else.* xli. 21-24.

- 21 Produce your cause ^c, saith the LORD ;
Bring forth your strong reasons, saith the King of
22 Jacob.
Let them bring them forth, and declare unto us
what shall happen :
Declare ye the former things, what they be ^d,
That we may consider them, and know the latter
end of them ^e ;

^a This passage seems to imply by a poetical figure that the water-giving miracles of the wanderings would be repeated. This is expanded into the further thought that the wilderness would become for them a fertile land of forest trees and shrubs. What is probably implied is the safety and easiness of their return. Cf. xxxv. 5-7 ; xlii. 15 ; xliii. 19-20, lv. 13.

^b Such things would be a proof of Jehovah's power and love.

^c Jehovah has been pleading His cause by declaring what He had done and would do ; now it is the idols' turn to plead.

^d Give examples, as I have done, of your power in the past.

^e To what results they had led.

Or shew us things for to come.

Declare the things that are to come hereafter, 23

That we may know that ye are gods :

Yea, do good, or do evil ^a,

¹ Or, look
one upon
another

That we may ¹ be dismayed, and behold it
together.

Behold, ye are of nothing, and your work of nought : 24

An abomination ^b is he that chooseth you.

*It was Jehovah then that predicted the advent of Cyrus
to deliver His people. xli. 25-27.*

I have raised up ^c one from the north ^d, and he is 25
come ;

From the rising of the sun one that calleth upon
my name ^e :

² Or,
deputies

And he shall come upon ² rulers as upon mortar,
And as the potter treadeth clay ^f.

Who hath declared it from the beginning, that we 26
may know ?

And beforetime, that we may say, *He is* righteous ?

Yea, there is none that declareth,

Yea, there is none that sheweth,

Yea, there is none that heareth your words.

I first ^g will say unto Zion, Behold, behold them ^h ; 27

And I will give to Jerusalem one that bringeth
good tidings.

The idolaters still have nothing to say. xli. 28-29.

And when I look, there is no man ⁱ ; 28

Even among them there is no counsellor,

That, when I ask of them, can answer a word.

^a ' Give some sign of life or thought ! ' The idols were so absolutely inane that even evil would be an astounding act.

^b A word generally applied to idols. The idolaters are defiled by having anything to do with them.

^c The idols do not accept Jehovah's challenge, so He continues His argument.

^d The north and east very possibly here stand for Media and Persia respectively, which were united under Cyrus, 549 B. C.

^e Cyrus in his public proclamation (Ezra vi. 3-5) identified Jehovah with the God of heaven, though when he wished to flatter the Babylonians he recognised their gods. On a baked clay cylinder, now in the British Museum, he ascribes his conquest of Babylon expressly to their help, and promises to honour Marduk, Bel, and Nebo. See p. ix and Plate LI in *Teachers' Bible*, and note on xlvii. 1, and vol. iv, p. 3.

^f Clay was trodden with the feet to give it consistency. See Ezek. xiii. 10.

^g I am the first to declare what I know that I shall do.

^h The returning exiles. Cf. xl. 9 ff.

ⁱ Jehovah no longer, as above, addresses the idols, but speaks to the nations assembled as witnesses of the contemptible futility both of idols and idolaters.

- 29 ¹ Behold, all of them, their works are vanity and ¹ Or, Behold, they are all vanity; their works are nought :
 Their molten images are wind and confusion ^a.

III. THE FUTURE DESTINY OF JEHOVAH'S SERVANT CONTRASTED WITH HIS PRESENT CONDITION. xlii—xliv. 5.

The ideal character and work of the Servant among the Gentiles. xlii. 1-4.

- 42 Behold my servant, whom I uphold ;
 My chosen, in whom my soul delighteth ^b ;
 I have put my spirit upon him ;
 He shall bring forth judgement to the ² Gentiles ^c. ² Or, nations (and elsewhere) [†]
- 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.
- 3 A bruised reed shall he not break,
 And the ³ smoking flax shall he not quench ^d : ³ Or, dimly burning wick [†]
- 4 He shall not ⁴ fail nor be ⁵ discouraged,
 Till he have set judgement ^e in the earth ;
 And the isles ^f shall wait for his law ^g. ⁴ Or, burn dimly
⁵ Or, bruised

His work principally towards Israel ^h. xlii. 5-9.

- 5 Thus saith God the LORD,
 He that created the heavens, and stretched them forth ;
 He that spread abroad the earth and that which cometh out of it ⁱ ;

^a See note on xl. 17.

^b See note on xli. 8, but here the thought goes even further, expressing Jehovah's delight in His people. This passage is quoted by St. Matthew of Christ, xii. 18-21.

^c The world is to be taught true religion (see note on ver. 4) by the Servant.

^d With gentle dignity and courageous patience He does full justice to all that is good and by encouraging increases it. Thus all gradually come to recognise the Divine teaching, of which He is the instrument. The reference in the smoking flax is to the almost extinguished wick of the lamp, which can be rekindled by pouring in fresh oil and gently blowing it into a flame again.

^e Here this word seems almost equivalent to religion, at any rate in its outer aspects. So Delitzsch.

^f Coastlands. See notes on xli. 1, 5.

^g i. e. teaching.

^h The expression 'Servant of the LORD' here becomes narrowed to express those of the nation who have fulfilled the ideal. It is for their sakes that Jehovah redeems Israel, so that they become in a sense the agents of His work.

ⁱ We should probably supply the idea of creation or active causation contained in 'spread abroad' as the governing verb, as though the prophet had said 'and caused (or causes) the vegetation to spring forth from it'.

He that giveth breath^a unto the people upon it,
 And spirit^a to them that walk therein :
 I the LORD have called thee in righteousness^b, 6
 And will hold thine hand, and will¹ keep thee,
 And give thee for a covenant of the people^c,
 For a light of the Gentiles ;
 To open the blind eyes, 7
 To bring out the prisoners from the dungeon,
 And them that sit in darkness out of the prison
 house.
 I am the LORD ; that is my name : 8
 And my glory will I not give to another,
 Neither my praise unto graven images.
 Behold^d, the former things are come to pass, 9
 And new things do I declare^e :
 Before they spring forth I tell you of them.

A parenthetical hymn of praise to Jehovah for His great work. xlii. 10-13.

Sing unto the LORD a new song, 10
 And his praise from the end of the earth ;
 Ye that go down to the sea, and all that is therein,
 The isles^f, and the inhabitants thereof.
 Let the wilderness and the cities thereof lift up 11
 their voice,
 The villages that Kedar^g doth inhabit ;
 Let the inhabitants of² Sela^h sing,
 Let them shout from the top of the mountains.
 Let them give glory unto the LORD, 12
 And declare his praise in the islands.
 The LORD shall go forth as a mighty man ; 13

² See
ch. xvi. 1.

^a 'Breath' and 'spirit' seem here both used of the principle of life (cf. Gen. ii. 7), but the latter may include more intellectual qualities. See note on Ezek. xxxvii. 9.

^b To do Jehovah's work of righteous mercy. Cf. xli. 2, and see Introd., pp. 211, 216.

^c The reference to the Jewish people is clear from xlix. 7, 9, where the allusion to the Restoration is sufficiently obvious. It is, however, probable that in ver. 7 the thought of the recovery of the Gentiles from their spiritual blindness and captivity is also included. But perhaps we should omit 'For a light of the Gentiles'.

^d Just as Jehovah had appealed in ver. 5 to His work as Creator, so now He appeals to His work in human history as a justification of His power to act, and His power to foretell His work of Restoration. Cf. xli. 25, 26.

^e e. g. the prophesied fall of Assyria (Isa. x. 12) had come to pass, so also will the fall of Babylon and the restoration of the exiles.

^f i. e. coastlands. See note on xli. 1.

^g An Arabian tribe of uncertain locality. See lx. 7.

^h i. e. Petra. See notes on Isa. xvi. 1 and Obad. 3.

He shall stir up ¹ jealousy ^a like a man of war : ¹ Or, *zeal*
 He shall cry, yea, he shall shout aloud ;
 He shall do mightily against his enemies.

*Jehovah will at length fulfil His earnest desire to redeem
 the faithful and to punish the idolaters.* xlii. 14-17.

- 14 I have long time holden my peace ;
 I have been still, and refrained myself ^b :
 Now will I cry out like a travailing woman ;
 I will ² gasp and pant together. ² Or, *destroy*
 15 I will make waste mountains and hills, ^{and devour}
 And dry up all their herbs ;
 And I will make the rivers islands ^c,
 And will dry up the pools.
 16 And I will bring the blind ^d by a way that they know
 not ;
 In paths that they know not will I lead them :
 I will make darkness light before them,
 And crooked places straight.
 These things will I do, ³ and I will not forsake them. ³ Or, *and*
 17 They shall be turned back ^e, they shall be greatly ^{will not} *forbear*
 ashamed,
 That trust in graven images,
 That say unto molten images, Ye are our gods.

*But even the Servant is blind and deaf to Jehovah's
 message.* xlii. 18-20.

- 18 Hear, ye deaf ;
 And look, ye blind ^f, that ye may see.
 19 Who is blind, but my servant ^g ?

^a He will rouse Himself to jealousy against heathen gods, who had dared to claim the allegiance of His chosen people. Cf. ver. 8.

^b Jehovah, who is here the speaker, had long borne with pain and patience the sufferings of His people.

^c Generally of coastlands ; here of dry land in contrast to water. The Restoration is constantly spoken of as a reversal of natural conditions, especially is the fertile to be made desert, and the desert fertile. Speaking generally, the reference is, as here, to the judgement coming upon their proud oppressors and to the revival of their own happiness ; but the same ideas are used to colour with highly poetic figures the ease and safety of the Return. Cf. xl. 4, 5 ; xli. 17-20 ; xlii. 19-20 ; lv. 13.

^d Apparently, as in ver. 7, a figure for the miseries of exile compared to the blindness produced by long confinement in a dark dungeon.

^e The idolaters ; not their idolatrous enemies, but probably apostates who refuse Jehovah's guidance. These are promised no part in the Restoration.

^f The thought of blindness in vv. 7, 16 suggests another application of the metaphor here, namely, to spiritual blindness, even if this idea has not been already included. The prophet now feels very strongly how slow and reluctant the people are to receive his message of hope.

^g Hitherto the thought of the Servant has become more and more refined and idealized. See especially vv. 6, 7. But here, once more, it is the nation as

¹ Or, *made perfect*
Or, *re-compensed*

Or deaf, as my messenger that I send?
Who is blind as he that is ¹ at peace ^a *with me*,
And blind as the LORD's servant?
Thou seest many things, but thou observest not; 20
His ears are open, but he heareth not.

He is a wretched and ignorant captive. xlii. 21-25.

† ² Or, *make the teaching great and glorious*

It pleased the LORD, for his righteousness' sake, 21
To ² magnify the law, and make it honourable ^b.
But this is a people robbed and spoiled ^c; 22
They are all of them snared in holes,
And they are hid in prison houses:
They are for a prey,
And none delivereth;
For a spoil,
And none saith, Restore.

† ³ Or, *teaching*

Who is there among you that will give ear to this ^d? 23
That will hearken and hear for the time to come?
Who gave Jacob for a spoil, and Israel to the 24
robbers?
Did not the LORD? he against whom we have
sinned ^e,
And in whose ways they would not walk,
Neither were they obedient unto his ³ law.
Therefore he poured upon him the fury of his 25
anger, and the strength of battle;
And it set him on fire round about,
Yet he knew not ^f;
And it burned him,
Yet he laid it not to heart.

But now it is time for him to trust in Jehovah's tender love. xliii. 1-8.

But now thus saith the LORD that created thee, **43**
O Jacob,
And he that formed thee, O Israel:

a whole: the nation, however, *with its great mission*. To assert that in such passages the expression 'the LORD's servant' is used in different senses is to destroy the subtle irony of it all.

^a The rendering is uncertain. See margins.

^b It was not the fault of the teaching that the people would not hear.

^c They are in such a state of desperate misery (the language is of course metaphorical) that they cannot see what their needs are.

^d To have hope in the future they must rightly understand the past.

^e The Exile being a punishment for past sin was an argument not against but in favour of God's redemption.

^f Israel felt his troubles, of course, but did not recognise them as part of God's visitation.

- Fear not, for I have redeemed thee ;
 I have called thee by thy name, thou art mine.
- 2 When thou passest through the waters,
 I will be with thee ^a ;
 And through the rivers,
 They shall not overflow thee :
 When thou walkest through the fire,
 Thou shalt not be burned ;
 Neither shall the flame kindle upon thee.
- 3 For I am the LORD thy God,
 The Holy One of Israel, thy saviour ;
 I have given Egypt as thy ransom,
 Ethiopia and Seba ^b for thee.
- 4 Since thou hast been precious in my sight, ¹and ¹Or, *thou*
 honourable, and I have loved thee ;
 Therefore will I give men ^c for thee,
 And peoples for thy life.
- 5 Fear not ; for I am with thee :
 I will bring thy seed from the east ^d,
 And gather thee from the west ;
- 6 I will say to the north, Give up ;
 And to the south, Keep not back ;
 Bring my sons from far,
 And my daughters from the end of the earth ;
- 7 Every one that is called by my name,
 And whom I have created for my glory ;
 I have formed him ;
 Yea, I have made him.
- 8 Bring forth ^e the blind people that have eyes,
 And the deaf that have ears ^f.

*The nations and the Servant are summoned to witness
 Jehovah's supreme power to predict and to perform
 His work. xliii. 9-13.*

- 9 ² Let all the nations be gathered together,
 And let the peoples be assembled :

² Or,
*Gather
 yourselves
 together, all
 ye nations †*

^a Jehovah would protect them from all possible dangers.

^b A place or people of uncertain locality, identified by Delitzsch with Meroë in North Ethiopia. These peoples would become the possession of the Persians in exchange for the Israelites, a prediction wholly or partially fulfilled by Cambyses. Cyrus planned the campaign, but did not carry it out. See note on xlv. 13.

^c Not money.

^d The return from Babylon is to be followed by a general return of Jews from all parts of the world. Cf. xlix. 22, 23.

^e This is addressed to the nations of the world, who are to carry out Jehovah's promise in spite of Israel's despondency. Cf. xlii. 18.

^f Cf. xlii. 20 ; vi. 9, 10.

Who among them can declare this, and shew us
former things?

Let them bring their witnesses, that they may be
justified :

¹ Or, *And
that they
may hear*

¹ Or let them hear ^a, and say, It is truth.

Ye ^b are my witnesses, saith the LORD, 10

And my servant whom I have chosen :

That ye may know ^c and believe me,

And understand that I am he ;

Before me there was no God formed,

Neither shall there be after me ^d.

I, even I, am the LORD ; 11

And beside me there is no saviour.

I have declared, and I have saved, and I have 12
shewed,

And there was no strange *god* ^e among you :

Therefore ye are my witnesses, saith the LORD,

And I am God.

² Or, *from
this day
forth I &c.*

Yea, ² since the day was I am he ; 13

And there is none that can deliver out of my hand :

³ Or,
reverse.

I will work, and who shall ³ let it ?

*After destroying Babylon Jehovah would shew even
greater wonders than in the Exodus of old. xliii.*

14-21.

Thus saith the LORD, your redeemer, the Holy One 14
of Israel :

For your sake I have sent ^f to Babylon,

And I will bring down ⁴ all of them as fugitives,

Even the Chaldeans, in the ships of their rejoicing ^g.

⁴ Or, as
otherwise
read, *all
their nobles,
even &c.*

I am the LORD, your Holy One, 15

The Creator of Israel, your King.

Thus saith the LORD, which maketh a way in the 16
sea,

And a path in the mighty waters ^h ;

^a i. e. listen to Jehovah pleading His cause.

^b i. e. the Jews, as is clear from ver. 12. If so, 'my servant' must be taken
as part of the predicate. So Delitzsch, Cheyne, &c.

^c This is not intended to express the purpose of the choice, but the reason
why they are to listen to Jehovah's message.

^d Absolute monotheism receives its fullest expression here and in xlv. 6, 8 ;
xlv. 5, 6, 14, 18.

^e No god who could work and act ; the idols were quite a negligible
quantity.

^f The Persians are implied. Cf. xiii. 3.

^g The ships (probably merchant, not war-ships) of which the Chaldeans were
so proud, would be the instruments of a disgraceful captivity. The Euphrates
was to Babylon almost as important as the Nile was to Egypt ; it served for
pleasure as well as use.

^h Cf. Neh. ix. 11.

- 17 ¹ Which bringeth forth the chariot and horse,
The army and the power ^a ;
They lie down together, they shall not rise ;
They are extinct, they are quenched as ² flax :
18 Remember ye not the former things,
Neither consider the things of old ^b.
19 Behold, I will do a new thing ;
Now shall it spring forth ;
Shall ye not know it ?
I will even make a way in the wilderness,
And rivers in the desert.

- 20 The beasts of the field shall honour me,
The jackals and the ostriches ^c :
Because I give waters in the wilderness,
And rivers in the desert,
To give drink to my people, my chosen :
21 The people which I formed for myself,
³ That they might set forth my praise.

¹ Or,
Which . . .
power :
They shall
lie &c.
² Or, a
wick †

³ Or, They
shall set
forth

Not at man's request, or as a reward for sacrifices, but in spite of sins punished and now freely forgiven is God's great mercy shewn ^d. xliii. 22-28.

- 22 Yet thou hast not called upon me, O Jacob ;
But thou hast been weary of me, O Israel.
23 Thou hast not brought me the small cattle of thy
burnt offerings ;
Neither hast thou honoured me with thy sacrifices.
I have not made thee to serve with ⁴ offerings,
Nor wearied thee with frankincense.
24 Thou hast bought me no ⁵ sweet cane ^e with money,
Neither hast thou ⁶ filled me with the fat of thy
sacrifices :
But thou hast made me to serve ^f with thy sins,

⁴ Or, a meal
offering

⁵ Or,
calamus
⁶ Or,
satiated

^a In reference to the crossing of the Red Sea.

^b Because Jehovah would give them a greater marvel to wonder at. The rescue from Babylon would be followed by no trackless wandering in a thirsty desert.

^c i. e. the natural occupants of the wilderness, who share the blessings thus miraculously provided for you.

^d The connexion here is difficult and much disputed. The chief thought is the contrast between Jehovah working as a reward of prayer and sacrifice and His working for His own sake (ver. 25). So far was the former from being the case that Israel had in fact neglected Jehovah's worship, easy and simple though it was, and, worse still, had provoked Him by their sins.

^e Here is one of the few paronomasias in the Deutero-Isaiah (buy = *qānāh* and calamus = *qāneh*). Cf. liv. 8 ; lxi. 3 ; lxxv. 11-12.

^f God, labouring under the wrongs committed by His people, is like a slave, who finds it hard to bear the task imposed. God's mercy is an act of self-restraint as well as love.

Thou hast wearied me with thine iniquities.
I, even I, am he that blotteth out thy transgressions ²⁵
for mine own sake ;

And I will not remember thy sins.

Put me in remembrance ^a ; let us plead together ^b : ²⁶

Set thou forth *thy cause*, that thou mayest be
justified ^c.

Thy first father ^d sinned, 27

¹ Or, am-
bassadors

And thine ¹ interpreters have transgressed against
me.

^{†2} Or, have
profaned

Therefore I ² will profane the ³ princes of the ²⁸
sanctuary ^e,

^{†3} Or, holy
princes

And I ⁴ will make Jacob a ⁵ curse,

^{†4} Or, have
made

And Israel a reviling.

^{†5} Or, de-
voted thing

*The glorious revival of Jehovah's Servant will attract
other nations to him and his God. xlv. 1-5.*

Yet now hear, O Jacob my servant ; 44

And Israel, whom I have chosen :

Thus saith the LORD that made thee, 2

And formed thee from the womb,

Who will help thee :

Fear not, O Jacob my servant ;

And thou, Jeshurun ^f, whom I have chosen.

⁶ Or, the
thirsty land

For I will pour water upon him ⁶ that is thirsty, 3

And streams upon the dry ground :

I will pour my spirit upon thy seed,

And my blessing upon thine offspring :

And they shall spring up among the grass ^g, 4

As willows by the watercourses.

One shall say, I am the LORD's ; 5

⁷ Or, pro-
claim the
name

And another shall ⁷ call *himself* by the name of
Jacob ;

^a A touch of gentle irony. 'Correct me if I am wrong.'

^b 'Let us implead one another.' Cf. i. 18.

^c Argue the case otherwise if you can.

^d Probably Jacob. See ver. 28. Cf. Hos. xii. 3-4. From first to last even the religious teachers of Israel had sinned and fully deserved the punishment by which they were finally dishonoured. Cf. Jer. xxiii. 11-12.

^e Kings or perhaps chief priests. Cf. 1 Chron. xxiv. 5.

^f A poetical name or term of endearment of Israel ; lit. 'the little righteous one'. Cf. Deut. xxxii. 15 ; xxxiii. 5, 26. The name Yishir'il occurs on the black granite stele (now in the Cairo Museum) of Amenhotep III, reinscribed by Menepthah, the traditional Pharaoh of the Exodus (nineteenth dynasty), and is thought to be Israel. This word and Yeshûrûn may have a common origin. See Skinner.

^g We should probably read with LXX : 'Spring up as grass among the waters.'

And another shall ¹subscribe with his hand ^a unto the LORD,
And ²surname *himself* by the name of Israel ^b.

¹ Or, *write on his hand Unto the LORD* †

² Or, *give for a title the name of Israel*

IV. THE EVIDENCE OF JEHOVAH'S DEITY CONTRASTED WITH THE MANIFOLD FOLLIES OF IDOLATRY. xliv. 6-23.

Jehovah alone can foretell His own acts. xliv. 6-8.

- 6 Thus saith the LORD, the King of Israel, and his redeemer the LORD of hosts : I am the first, and I am
7 the last ; and beside me there is no God ^c. ³ And who, ³ Or, *And who, as I, can pro-*
as I, shall call ^d, and shall declare it, and set it in order for me ^e, since I appointed the ancient people ² and the things that are coming, and that shall come to ^{him declare it &c.} †
8 pass, let them ⁴ declare. Fear ye not, neither be afraid : ⁴ Or, *declare unto them*
have I not declared unto thee of old, and shewed it ? and ye are my witnesses. Is there a God beside me ?
yea, there is no Rock ^f ; I know not any.

The absurdity of idol-making and idol-worship.
xliv. 9-20.

- 9 They that fashion a graven image are all of them
⁵ vanity ^g ; ⁵ Or, *confusion* †
And their delectable things ^h shall not profit :
And their own witnesses ⁱ see not, nor know ;
That they may be ashamed.
10 Who ^k hath fashioned a god,
Or molten a graven image that is profitable for nothing ?

^a The marginal rendering (so LXX), which depends upon a text differing only by repetition of one letter from the Hebrew, is preferable. It suggests a practice of branding or tattooing on the hand of a slave the name of a master. Cf. Gal. vi. 17. It was also not unusual to have 'marked in one's flesh the name or symbol of the deity to whom one was specially devoted.' Cf. 3 Mac. ii. 29. See Hastings's *Dictionary of the Bible*, i. 538, and notes on xlix. 16 and Ezek. ix. 4.

^b The Arabs of to-day make frequent use of honorific titles which are added to their personal names. The prophet means that these proselytes will similarly adopt the name of Israel. See xlv. 4 ; Job xxxii. 21-22. Cf. Ps. lxxxvii. 4-5.

^d i.e. cry aloud future events.

^e See note on xliii. 10.

^f Arrange his arguments.

^g A rock of safety, a frequent metaphor in speaking of Jehovah. See Isa. xxvi. 4 ; xxx. 29. ^h See note on xl. 17.

ⁱ i.e. either their beautiful idols or the decoration of their temples. Cf. lxiv. 11.

^j i.e. the idol-priests, who are as blind and ignorant as the idols.

^k The prophet here dramatically calls up the person whom he is going to lash with irony. See note on xl. 20.

¹ Or, *all that join themselves thereto*

Behold, ¹ all his fellows shall be ashamed ^a ;
And the workmen, they are of men :
Let them all be gathered together,
Let them stand up ;
They shall fear, they shall be ashamed together.

11

² Or, *sharp-eneth a tool*

The smith ² *maketh* an axe ^b ,
And worketh in the coals,
And fashioneth it with hammers,
And worketh it with his strong arm :
Yea, he is hungry,
And his strength faileth ;
He drinketh no water,
And is faint.

12

³ Or, *red ochre*

The carpenter stretcheth out a line ^c ;
He marketh it out with ³ a pencil ;
He shapeth it with planes,
And he marketh it out with the compasses,
And shapeth it after the figure of a man,
According to the beauty of a man,
To dwell ^d in the house.

13

He heweth him down cedars ^e ,
And taketh the holm tree and the oak,
And strengtheneth ^f for himself one among the trees
of the forest :

14

Or, *an ash*

He planteth ⁴ a fir ^g tree,
And the rain doth nourish it.
Then shall it be for a man to burn ^h ;

15

^a This verse expands the thought of the last, for it includes the worshippers of the idols. It anticipates the result of the prophet's scorn—their complete discomfiture. Duhm, by a slight change in the text, renders: 'Behold all the spells (xlvii. 9, 12) are put to shame, and as for enchantments (iii. 3) they are of men.' There is an allusion to the magic by which the image is changed into a fetish. See Skinner.

^b It is not easy to choose between the text and the margin, but in any case the clauses that follow must be taken as describing the making of an iron idol, the point being the tremendous labour involved. He drinks no water because he is so anxious to complete his work.

^c The prophet now describes the elaborate and business-like methods of the carpenter in constructing a wooden idol.

^d Better, 'sit'. After all this trouble the idol *is* merely a thing to sit in the house, temple, or shrine.

^e The prophet now goes back in inverse order to the early stages in the history of the idol, to bring out a fresh piece of sarcasm. The immediate point here lies in the years of preparation necessary. ^f i. e. reareth.

^g The four actions described, planting, rearing, choosing for felling, and felling, are, according to a tendency in Hebrew, each assigned to a special tree, but belong in thought equally to all. Whatever tree it may be, these are the stages in its preparation.

^h His first object is to make himself comfortable, his second to cook himself food. With what is over he makes his idol.

And he taketh thereof, and warmeth himself ;
 Yea, he kindleth it, and baketh bread :
 Yea, he maketh a god, and worshippeth it ;
 He maketh it a graven image, and falleth down
 thereto.

- 16 He burneth ¹ part thereof in the fire ; ¹ Or, *the half*
 With ¹ part thereof he eateth flesh ;
 He roasteth roast, and is satisfied :
 Yea, he warmeth himself, and saith, Aha, I am
 warm, I have seen the fire :

- 17 And the residue thereof he maketh a god, even his
 graven image :
 He falleth down unto it and worshippeth, and
 prayeth unto it,
 And saith, Deliver me ; for thou art my god.

- 18 They know not, neither do they consider :
 For he hath ² shut their eyes, that they cannot see ; ² Heb. *daubed* †
 And their hearts, that they cannot understand.

- 19 And none calleth to mind,
 Neither is there knowledge nor understanding to say,
 I have burned part of it in the fire ;
 Yea, also I have baked bread upon the coals
 thereof ;
 I have roasted flesh and eaten it :
 And shall I make the residue thereof an abomina-
 tion ?

Shall I fall down to the stock of a tree ?

- 20 He feedeth on ashes ^a :
 A deceived heart hath turned him aside,
 That he cannot deliver his soul,
 Nor say, Is there not a lie in my right hand ^b ?

*Let Israel realise this, and on the other hand the
 completeness of God's forgiveness. xliv. 21-22.*

- 21 Remember these things, O Jacob ;
 And Israel, for thou art my servant :
 I have formed thee ;
 Thou art my servant :
 O Israel, ³ thou shalt not be forgotten of me.
- 22 I have blotted out, as a thick cloud ^c, thy trans-
 gressions,

³ Some
 ancient ver-
 sions have,
*thou should-
 est not for-
 get me.*

^a Or, perhaps, 'pursues ashes,' makes an eager quest after what is worthless.
 The same verb is used with the wind as its object in Hos. xii. 1.

^b The work of his right hand had resulted in making an utterly false thing.

^c The point of the metaphor is the quickness with which clouds disappear
 under the influence of wind and sun. Cf. Hos. vi. 4 ; xiii. 3.

And, as a cloud, thy sins :
Return unto me ; for I have redeemed thee.

A song of praise for the great deliverance. xliv. 23.

Sing, O ye heavens ^a, 23
For the LORD hath done it ;
Shout, ye lower parts of the earth ;
Break forth into singing, ye mountains,
O forest, and every tree therein :
For the LORD hath redeemed Jacob,
And will glorify himself in Israel.

V. THE DIVINELY APPOINTED WORK OF CYRUS. xliv. 24—xlv. 13.

Jehovah, the Creator, has determined the work of Restoration which Cyrus is to execute. xliv. 24—28.

Thus saith the LORD, thy redeemer, and he that 24
formed thee from the womb :

I am the LORD, that maketh all things ;
That stretcheth forth the heavens alone ;
That spreadeth abroad the earth ; ¹ who is with me ?

+¹ Another
reading is,
by myself.

² Or,
boasters

That frustrateth the tokens of the ² liars ^b, 25

And maketh diviners mad ;
That turneth wise men backward,
And maketh their knowledge foolish :
That confirmeth the word ^c of his servant, 26

And performeth the counsel of his messengers ;
That saith of Jerusalem, She shall be inhabited ;
And of the cities of Judah, They shall be built,
And I will raise up the waste places thereof :

That saith to the deep, Be dry, 27
And I will dry up thy rivers ^d :

³ Heb.
Coresh.

That saith of ³ Cyrus, *He is my shepherd* ^e, 28
And shall perform all my pleasure :

^a All nature is bidden to rejoice in the gladness of God's people. Cf. lv. 12 ; Ps. xcvi. 12.

^b A doubtful word, probably meaning 'babblers', with reference, perhaps, to the senseless incantations of the false prophets. The 'tokens' are their supposed miraculous signs.

^c i. e. the promise of restoration made to Israel. Jehovah's power in nature was an earnest of the special exercise of His power now. 'Confirmeth' is in antithesis to 'frustrateth' (ver. 25).

^d The Euphrates would be no more a hindrance to the return of the Exiles than the Nile had been to the Israelites in Moses's time. In fact, Cyrus entered Babylon by marching up the river-bed after diverting its waters.

^e Often of rulers, as expressing the tender care they should exercise over their people. Here it almost suggests the figure of Cyrus leading the people out of Babylon as a shepherd leads his flock.

Even saying of Jerusalem, She shall be built ;

¹ And to the temple, Thy foundation shall be laid.

¹ Or, *And the foundation of the temple shall be laid*

Jehovah, for Israel's sake and for His own glory, will give Cyrus wealth and victory over nations. xlv. 1-7.

- 45 Thus saith the LORD to his anointed^a,
 To Cyrus, whose right hand I have holden^b,
 To subdue nations before him,
 And I will loose the loins^c of kings ;
 To open the doors before him,
 And the gates shall not be shut ;
- 2 I will go before thee,
 And make the rugged places plain :
 I will break in pieces the doors of brass^d,
 And cut in sunder the bars of iron :
- 3 And I will give thee the treasures of darkness^e,
 And hidden riches of secret places,
 That thou mayest know that I am the LORD,
 Which call thee by thy name,
 Even the God of Israel.
- 4 For Jacob my servant's sake, and Israel my
 chosen,
 I have called thee by thy name :
 I have surnamed thee, though thou hast not
 known me^f.
- 5 I am the LORD,
 And there is none else ;
 Beside me there is no God^g :
 I will gird^h thee, though thou hast not known
 me :
- 6 That they may know from the rising of the sun,
 and from the west,
 That there is none beside me :

^a Nowhere else of a foreign king, and here all the more forcible because the Israelites had not had a 'LORD's anointed' for fifty years.

^b i.e. guided him in his actions just as a child is taught to walk. Cf. Hos. xi. 3.

^c i.e. 'ungird the belt', make them weak. Cf. Job xii. 18.

^d Herodotus says that Babylon had 100 gates, 'all of brass' (I. 179).

^e i.e. the hidden and stored wealth of the enemy. Brerewood estimated from the statements of Aeschylus in the Persae that the amount obtained by Cyrus by his conquests was over £126,000,000! See Delitzsch.

^f Jehovah knew him personally, and gave him titles (such as 'Shepherd' and 'Jehovah's anointed'), describing his work, though Cyrus himself knew not Jehovah, i.e. did not acknowledge Him. See note on xlv. 5.

^g See note on xliii. 10.

^h Better, 'I girded thee;' i.e. gave thee thy strength and weapons.

I am the LORD,
 And there is none else.
 I form the light, and create darkness ; 7
 I make peace, and create evil ^a ;
 I am the LORD, that doeth all these things.

An interlude of praise. xlv. 8.

Drop down, ye heavens, from above, 8
 And let the skies pour down ^b righteousness :
 Let the earth open, that they may ¹ bring forth
 salvation,
 And let her cause righteousness to spring up to-
 gether ;
 I the LORD have created it.

† ¹ Or, *be
 fruitful in
 salvation*

*How foolish of frail man to doubt the Creator's power
 to execute His promise by Cyrus^c !* xlv. 9-13.

Woe unto him that striveth with his Maker ! 9
 A potsherd among the potsherds of the earth !
 Shall the clay say to him that fashioneth it, What
 makest thou ?
 Or thy work ^d, He hath no hands ?
 Woe unto him that saith unto a father, What be- 10
 gettest thou ?
 Or to a woman, With what travailest thou ^e ?

Thus saith the LORD, the Holy One of Israel, and his 11
 Maker :

Ask me ^f of the things that are to come ;

^a i. e. 'cause calamity'. Cf. Amos iii. 6. The words have frequently, though probably incorrectly, been explained as a condemnation of the dualism of Zoroastrian or Magian doctrine, which distinguished the Creator of good and the Creator of evil. ^b Cf. Ps. lxxxv. 11 ; Deut. xxxii. 2.

^c This passage seems to show that there were those among the Exiles who objected to the prophet's designation of Cyrus as Jehovah's instrument of their freedom. Earlier prophecies (e. g. Isa. xi. 1 ; Jer. xxx. 21) had suggested that deliverance would be effected by a Hebrew and not a foreign king. See *Intro.*, p. 209.

^d A being created by Jehovah. The change of person is suggested by the last phrase. The first question implies objection to the character of God's work (cf. Rom. ix. 20) ; the second to His power. Cheyne considers that the point of objection was the delay of deliverance, but it would seem rather to be the means as predicted by the Deutero-Isaiah. For the figure of the potter, suggested by the creation-story of Gen. ii. 7, where 'formed' is the word commonly used in the active participle to express potter (lit. 'former'), cf. Isa. xxix. 16 ; Jer. xviii. 1-10.

^e This metaphor implies a criticism of God's providential dealing with His people. Why had He made them so frail as to be unable *themselves* to effect their delivery ?

^f I, being Israel's Father, and their history My work, and the whole world My creation, have a right to say without contradiction or criticism what I can and will do.

Concerning my sons, and concerning the work of my hands, command ye me.

12 I have made the earth, and created man upon it :
I, even my hands, have stretched out the heavens,
And all their host have I commanded.

13 I have raised him up in righteousness^a,
And I will make straight all his ways^b :
He shall build my city,
And he shall let my exiles go free,
Not for price nor reward^c,
Saith the LORD of hosts.

VI. JEHOVAH'S SUPERIORITY TO HEATHEN GODS (*continued*). xlv—l4—xlvi.

*Foreign nations will submit themselves and humbly
recognise Israel's God.* xlv. 14—15.

14 Thus saith the LORD,
The labour of Egypt, and the merchandise of
Ethiopia,
And the Sabeans^d, men of stature,
Shall come over unto thee, and they shall be thine;
They shall go after thee;
In chains they shall come over :
And they shall fall down unto thee,
They shall make supplication unto thee, *saying*,
Surely God is in thee;
And there is none else, there is no God.
15 Verily thou art a God that hidest thyself^e,
O God of Israel, the Saviour.

*The glorious salvation of Israel contrasted with the
shame of idol-makers^f.* xlv. 16—17.

16 They shall be ashamed, yea, confounded, all of
them :

^a Cf. xlii. 6.

^b Easy and prosperous.

^c Cyrus would execute Jehovah's will without thought of reward, a statement hardly consistent with xliii. 3 ; but Cyrus need not be supposed to have known of the reward there promised.

^d Again not literally consistent with xliii. 3 (see note), unless the prophet means to suggest that they are surrendered by the Persians ; but this destroys the spirit of the passage, which implies a voluntary self-surrender.

^e This verse is sometimes explained as part of the Gentiles' words, a sort of apology for not having sooner discovered the truth. But it seems better to regard them as a parenthetical exclamation by the prophet of the inscrutableness of God's dealings.

^f This thought, which is prominent in xlv. 6-22 and more or less underlies the earlier part of this chapter, now becomes once more the main theme.

They shall go into confusion together
That are makers of idols.

But Israel shall be saved by the LORD 17
With an everlasting salvation :
Ye shall not be ashamed nor confounded
World without end ^a.

The escaped remnant of the nations are invited to recognise and worship Jehovah the Creator and Saviour of all. xlv. 18-25.

For thus saith the LORD that created the heavens ; 18
He is God ; that formed the earth and made it ;

¹ Or, *in vain*

He established it, he created it not ¹ a waste ^b,
He formed it to be inhabited :

I am the LORD ; and there is none else.

I have not spoken in secret, 19

In a place of the land of darkness ;

I said not unto the seed of Jacob, Seek ye me

[†] ² Or, *as in a waste*

² in vain. ^c :

I the LORD speak righteousness ^d,

I declare things that are right.

Assemble yourselves and come ^e ; 20

Draw near together, ye that are escaped of the
nations :

They have no knowledge that carry the wood ^f
of their graven image,

And pray unto a god that cannot save.

⁸ Or, *bring them near*

Declare ye, and ⁸ bring *it* forth ^g ; 21

Yea, let them take counsel together ^h :

Who hath shewed this from ancient time ?

Who hath declared it of old ?

Have not I the LORD ?

And there is no God else beside me ;

A just God and a saviour ;

There is none beside me.

^a As usual with the prophets, the Messianic Dispensation is here conceived as immediately following the present trouble.

^b Heb. *tohu*. One of the words describing the chaos of Gen. i. 2. God created the world to be no longer chaos.

^c The allusion is still to Gen. i. 2, 3. It was in a world of light and order and by a world of light and order that God revealed Himself to man.

^d Righteousness and right are here opposed to moral disorder.

^e i.e. come and discuss the right of Jehovah to allegiance. 'The escaped' are those that are left after Cyrus's conquests.

^f The image, which was nothing but a piece of wood, and had to be carried because it could not move of itself. Cf. xlv. 1, 7.

^g i.e. set forth your argument.

^h So as to strengthen their case if they can.

- 22 Look unto me, and be ye saved, all the ends of
the earth :
For I am God, and there is none else.
- 23 By myself have I sworn,
¹The word is gone forth from my mouth *in*¹Or,
righteousness^a, *Righteous-*
And shall not return^b, *ness is gone*
That unto me every knee shall bow, *forth from*
Every tongue shall swear. *my mouth,*
a word
which shall
not return†
- 24 Only in the LORD, ²shall one say ³unto me,
Is righteousness and strength : *Or, The*
Even to him shall men come, *word is*
And all they that were incensed against him shall *gone forth*
be ashamed. *from a*
mouth of
righteous-
ness, and
shall not
return†
- 25 In the LORD shall all the seed of Israel be ²Or, *hath*
justified, *one said*
And shall glory. ³Or, *of*

The contrast between the feeble Babylonian gods who are carried off into captivity and Jehovah Who carries His people into safety, makes idolatry ridiculous. xlvi. 1-5.

- 46 Bel boweth down^c,
Nebo stoopeth ;
Their idols are upon the beasts, and upon the
cattle :
The things that ye carried about^d are made
a load,
A burden to the weary *beast*.
- 2 They stoop, they bow down together ;
They could not deliver the burden,
But themselves are gone into captivity.
- 3 Hearken unto me, O house of Jacob,
And all the remnant of the house of Israel,
Which have been borne *by me* from the belly,
Which have been carried from the womb :
And even to old age I am he,

^a The text of R.V. and A.V. entirely destroy the rhythm. God's word is identified with righteousness, which expresses the law of God's action.

^b It will accomplish its purpose effectively. Cf. lv. 11.

^c Bel (Jer. l. 2) and Nebo were the two chief gods of Babylon. Their images are put anyhow at full length on the carts. Cf. Jer. xlviii. 7. This indignity, however, was not actually effected by Cyrus (see note on xli. 25), who honoured their gods, and especially Marduk (Merodach), to whom he ascribed his victory over Babylon.

^d i.e. in religious processions. See xlv. 20.

And even to hoar hairs ^a will I carry *you* :
I have made, and I will bear ;
Yea, I will carry, and will deliver.

To whom will ye liken me ^b, and make me equal, 5
And compare me, that we may be like ?

*Is God to be represented by a hireling's work, which
only goes when carried ?* xlv. 6-7.

Such as lavish gold out of the bag, 6
And weigh silver in the balance ^c,
They hire a goldsmith,
And he maketh it a god ;
They fall down, yea, they worship.
They bear him upon the shoulder, they carry him, 7
And set him in his place, and he standeth ;
From his place shall he not remove ;
Yea, one shall cry unto him,
Yet can he not answer,
Nor save him out of his trouble.

*The God who foretold Cyrus's work would surely bring
it to pass.* xlv. 8-13.

¹ Or, *stand
fast*

Remember this ^d, and ¹ shew yourselves men : 8
Bring it again to mind, O ye transgressors ^e.
Remember the former things of old : 9

² Or, *That*

² For I am God, and there is none else ;
I am God, and there is none like me ;
Declaring the end from the beginning, 10
And from ancient times things that are not *yet*
done ;

Saying, My counsel shall stand,
And I will do all my pleasure :
Calling a ravenous bird ^f from the east, 11

³ Another
reading is,
his.

The man of ³ my counsel from a far country ;
Yea, I have spoken, I will also bring it to pass ;
I have purposed, I will also do it.

^a All their life long Jehovah would treat them with the fondness of a mother.

^b Cf. xl. 18, where, however, the argument is drawn from God's almighty power; here it is primarily His loving care.

^c Cf. xlv. 9-20, where it was the making of the poor man's god that was ridiculed. It was much simpler for the rich. He had merely to hire a goldsmith and provide the gold and silver, and the thing was done. And what followed ? The meaningless thing was stuck in the house or carried about, or spoken to like a child's doll !

^d viz. the absurdity of idol-making and idol-worship.

^e Those Jews who questioned or opposed the prophet's teaching are intended.

^f Cyrus. Cf. xlv. 1-3. His standard was a golden eagle (Xenophon, *Cyrop.* vii. 1, 4). Conquerors are often compared to birds of prey. Jer. xlix. 22 ; Ezek. xvii. 3.

- 12 Harken unto me, ye stouthearted, that are far from
righteousness ^a ;
- 13 I bring near my righteousness, it shall not be far off,
And my salvation shall not tarry ;
And I will ¹ place salvation in Zion
For Israel my glory.

¹ Or, *give
salvation in
Zion, and
my glory
unto Israel*

VII. A MOCK LAMENTATION OVER BABY-
LON'S FALL. xlvii.

*The luxurious and delicate lady will be humbled in the
dust. xlvii. 1-5^b.*

- 47 Come down, and sit in the dust,
O virgin daughter of Babylon ;
Sit on the ground without a throne ^c,
O daughter of the Chaldeans :
For thou shalt no more be called tender and delicate.
- 2 Take the millstones, and grind meal ^d :
Remove thy veil,
Strip off the train,
Uncover the leg,
Pass through the rivers ^e.
- 3 Thy nakedness shall be uncovered,
Yea, thy shame shall be seen :
I will take vengeance,
And will ² accept ^f no man.
- 4 Our redeemer, the LORD of hosts is his name,
The Holy One of Israel.
- 5 Sit thou silent, and get thee into darkness ^g,
O daughter of the Chaldeans :
For thou shalt no more be called,
The lady of kingdoms.

² Or, *make
truce with
Heb. meet. +*

*She misused her divinely given power to proudly maltreat
her captives. xlvii. 6-7.*

- 6 I was wroth with my people,
I profaned mine inheritance,

^a Those who obstinately refused to receive God's righteous acts. Righteousness here, as frequently, coupled with salvation. See Introd., p. 211, and cf. xlii. 6 ; xlv. 8, 13, 23.

^b Skinner, following Duhm, divides somewhat arbitrarily into five strophes, 1-4 ; 5-7 ; 8-10a ; 10b-12 ; 13-15. ^c Cf. Jer. xiii. 18.

^d The people who had lived luxuriously must now do the menial work of slaves, the daily grinding of corn being the task of the lowest slave-girl. Cf. Exod. xi. 5 ; Job xxxi. 10.

^e A reference to the mean and scanty dress and the hardships of the captives carried off by the enemy.

^f Probably 'meet as a friend', but the meaning is very uncertain.

^g i.e. of misery or despair.

And gave them into thine hand :
 Thou didst shew them no mercy ;
 Upon the aged hast thou very heavily laid thy yoke.
 And thou saidst, I shall be a lady for ever : 7
 So that thou didst not lay these things to thy heart ^a,
 Neither didst remember the latter end thereof.

Therefore will her self-confidence be put to shame.

xlvi. 8-9.

Now therefore hear this, thou that art given to pleasures,
 That ¹ dwellest carelessly,
 That sayest in thine heart, I am, and there is none
 else beside me ^b ;
 I shall not sit as a widow,
 Neither shall I know the loss of children :
 But these two things shall come to thee in a moment ^c
 in one day,
 The loss of children, and widowhood ^c :
 In their full measure shall they come upon thee,
² Despite of the multitude of thy sorceries,
 And the great abundance of thine enchant-
 ments ^d.

¹ Or, *sittest
securely*

² Or,
Amidst

Her pride in her superior wisdom will be humbled.

xlvi. 10-11.

For thou hast trusted in thy wickedness ^e ; 10
 Thou hast said, None seeth me ;
 Thy wisdom and thy knowledge, it hath perverted
 thee :
 And thou hast said in thine heart, I am, and there
 is none else beside me.
 Therefore shall evil come upon thee ; 11
 Thou shalt not know ³ the dawning thereof ^f :

[†] ¹ Or, *how
to charm it
away*

^a Thou didst not realise that it was a commission from God or the punishment threatened for the abuse of that commission.

^b In comparison with me no other nation is of any account.

^c Explained by Delitzsch and others as the loss of friendly nations. But it is not improbable that what is meant by both figures is the loss of population. We have them combined in even bolder fashion in lxii. 5a.

^d Babylon was famous from ancient times for its astrology and magic, so that the word Chaldeans came in later times to mean sorcerers. See Dan. ii. 2, 5 ; iv. 7, &c.

^e Her occult sciences, which only made her proud of her wisdom and could not really help her.

^f If this rendering is correct, the evil is compared to a night which should come to an end with the dawn ; but the parallelism makes the marginal reading preferable.

And mischief shall fall upon thee ;
 Thou shalt not be able to put it away :
 And desolation shall come upon thee suddenly,
 Which thou knowest not.

Her sorceries will be of no avail. xlvii. 12-15.

- 12 Stand now with thine enchantments,
 And with the multitude of thy sorceries,
 Wherein thou hast laboured from thy youth ;
 If so be thou shalt be able to profit,
 If so be thou mayest ¹prevail ^a.
- 13 Thou art wearied in the multitude of thy counsels ^b, ¹Or, *strike*
 Let now the ²astrologers, the stargazers, the ²Heb. *terror* [†]
 monthly prognosticators ^c, stand up, *dividers*
 And save thee from the things that shall come *of the*
 upon thee. *heavens* [†]
- 14 Behold, they shall be as stubble
 The fire shall burn them ;
 They shall not deliver themselves from the
 power of the flame :
 It shall not be a coal to warm at,
 Nor a fire to sit before ^d.
- 15 Thus shall the things be unto thee wherein thou
 hast laboured :
 They that have trafficked with thee from thy
 youth shall wander every one to ³his quarter ; ³Or, *his*
 There shall be none to save thee. *own way*

VIII. A FURTHER REPETITION OF THE ARGUMENTS USED TO PROVE JEHOVAH'S SUPERIORITY TO HEATHEN GODS. xlviii.

The imperfection of Judah's faith. xlviii. 1-2.

- 48 Hear ye this, O house of Jacob,
 Which are called by the name of Israel,
 And are come forth out of the waters of Judah ^e ;

^a i. e. scare away the evil. See margin.

^b Very ironical—why weary in making troublesome plans of safety? let the astrologers come and save you out of your difficulty.

^c 'Those who make known at the full moons;' i. e. make report of lucky or unlucky days. See Cheyne.

^d The fire which is coming upon Babylon is not a fire of comfort but of destruction.

^e The three names are here applied to the Jews of the Exile chiefly for poetical effect. Israel and Jacob are frequently thus opposed. The family of Judah is compared to a stream flowing from its source. Cf. Num. xxiv. 7; Ps. lxxviii. 26. The passage implies a large degree of insincerity on the part of those who would claim the benefits of religion.

Which swear by the name of the LORD,
 And make mention of the God of Israel,
 But not in truth,
 Nor in righteousness.
 For they call themselves of the holy city ^a, 2
 And stay themselves upon the God of Israel ;
 The LORD of hosts is his name.

*The former prediction of events a proof that they were
 Jehovah's not the idols' work. xlviii. 3-6a.*

I have declared the former things from of old ^b ; 3
 Yea, they went forth out of my mouth, and I shewed
 them :
 Suddenly I did them, and they came to pass.
 Because I knew that thou art obstinate, 4
 And thy neck is an iron sinew,
 And thy brow brass ;
 Therefore I have declared it to thee from of old ; 5
 Before it came to pass I shewed it thee :
 Lest thou shouldest say, Mine idol hath done them,
 And my graven image, and my molten image,
 hath commanded them.
 Thou hast heard it ; behold all this ^c ; 6
 And ye, will ye not declare it ^d ?

*The prediction of new events at the present time a sign
 that the foreknowledge is Divine. xlviii. 6b-8.*

¹ Or, *I shew*

¹ I have shewed thee new things ^e from this time,
 Even hidden things, which thou hast not
 known.
 They are created now, and not from of old ; 7
 And before this day thou heardest them not ;
 Lest thou shouldest say, Behold, I knew them ^f.
 Yea, thou heardest not ; 8
 Yea, thou knewest not ;
 Yea, from of old thine ear was not opened ^g :
 For I knew that thou didst deal very treacherously,
 And wast called a transgressor from the womb.

^a See lii. 1 ; cf. Matt. iv. 5.

^b Cf. xli. 21-24.

^c i.e. the things foretold. Idolatry or at least an idolatrous spirit was prevalent among the Exiles. See Ezek. xiv. 1-11. Cf. Isa. xlviii. 5.

^d i.e. will you not recognise and admit that what I say is true ?

^e The special reference is probably to the deliverance under Cyrus. See ver. 14b.

^f Before it was 'Mine idol hath done it' (ver. 5) ; now it is 'Just what I expected'.

^g They were not known before, and could not have been foretold by human foresight.

God will moderate His anger in order to vindicate His glory. xlviii. 9—11.

- 9 For my name's sake will I defer mine anger,
And for my praise will I refrain for thee,
That I cut thee not off.
- 10 Behold, I have refined thee, but not as silver ^a;
I have ¹chosen thee in the furnace of affliction. ¹ Or, *tried*†
- 11 For mine own sake, for mine own sake, will I do it ;
For how should *my name* be profaned ?
And my glory will I not give to another.

The everlasting Creator once more summons Israel to hear what idols cannot predict. xlviii. 12—14a.

- 12 Hearken unto me, O Jacob, and Israel my called :
I am he ; I am the first, I also am the last ^b.
- 13 Yea, mine hand hath laid the foundation of the earth,
And my right hand hath spread out the heavens :
When I call unto them, they stand up together ^c.
- 14 Assemble yourselves, all ye, and hear ;
Which among them ^d hath declared these things ?

How Cyrus, the friend of God, would perform God's work at Babylon. xlviii. 14b—16.

- ² The LORD hath loved him ^e :
He shall perform his pleasure on Babylon,
And his arm *shall be on* the Chaldeans.
- 15 I, even I, have spoken ;
Yea, I have called him :
I have brought him,
And he shall make his way prosperous.
- 16 Come ye near unto me, hear ye this ;
From the beginning I have not spoken in secret ;
From the time that it was ^f, there am I :
And now the Lord God hath sent me, and his spirit ^g.

² Or, *He whom the LORD loveth shall &c.*†

^a i.e. I have not put thee to so severe a test. Cf. Ps. xii. 6.

^b Cf. xliii. 10—15 ; xlv. 6—8.

^c The creation of old is a sign of God's ever-present power ; hence present tense.

^d i.e. heathen gods and their prophets.

^e A new title for Cyrus (marg.). See xlv. 28 ; xlv. 1 ; xlv. 11 ; and cf. xli. 8.

^f i.e. when it first came to be. Jehovah had ordered all things from the very beginning. Others take the words as meaning from the time it came to pass in contrast to the first clause, and refer them to the victorious march of Cyrus. God had foretold this from the beginning, and was manifesting His power in the conquests of Cyrus.

^g It is impossible to say positively whether the speaker is Cyrus or the prophet himself. The former best suits the context, and the prophet throughout

Israel's disobedience had been, and might be still, a hindrance to the fulfilment of God's promise. xlviii. 17-19.

Thus saith the LORD, thy redeemer, 17
The Holy One of Israel :
I am the LORD thy God,
Which teacheth thee to profit,
Which leadeth thee by the way that thou shouldest go.

¹ Or, Oh that thou wouldst hearken . . . then should thy peace be &c.

¹ Oh that thou hadst hearkened to my command-ments ! 18

Then had thy peace been as a river ^a,
And thy righteousness ^b as the waves of the sea :
Thy seed also had been as the sand ^c, 19
And the offspring of thy bowels like ² the grains thereof :

² Or, that of the bowels thereof

His name should not be cut off
Nor destroyed from before me.

An ode inviting the righteous to flee from Babylon and sing of God's mercies to the heathen world. xlviii. 20-22.

Go ye forth of Babylon, 20
Flee ye from the Chaldeans ;
With a voice of singing declare ye,
Tell this, utter it even to the end of the earth :
Say ye, The LORD hath redeemed his servant Jacob.
And they thirsted not when he led them through 21
the deserts ^d :
He caused the waters to flow out of the rock for them :
He clave the rock also, and the waters gushed out.

There is no peace, saith the LORD, unto the wicked^e. 22

has kept his own personality in the background. It is less likely that the Servant of the LORD is thus suddenly introduced as speaking.

^a Like the everflowing Euphrates, and not like the rain-torrents of Palestine, which often cease in the summer.

^b The righteous purpose of God manifested toward thee. See xli. 2, &c., and Introd., pp. 211, 216.

^c The ancient promise (Gen. xxii. 17) would have been fulfilled.

^d Jehovah, in their return from Babylon, would once more repeat the wonders of the wanderings in the wilderness. Cf. xliii. 14 ff.; xlv. 3, 27.

^e It has been suggested that an editor has probably copied these words from lvii. 21 (where they fit in better with the context), in order to mark the conclusion of a main division of the book.

Part II.

JEHOVAH'S SERVANT. xlix—lv.

I. THE WORK AND TRAINING OF
JEHOVAH'S SERVANT. xlix—l.(1) *THE SERVANT'S TWOFOLD MISSION.* xlix. 1-6.*The Servant announces His calling to the nations.*
xlix. 1-3.

- 49 Listen, O isles ^a, unto me ;
And hearken, ye peoples, from far :
The LORD hath called me from the womb ;
From the bowels of my mother hath he made men
tion of my name ^b :
- 2 And he hath made my mouth like a sharp sword ^c,
In the shadow of his hand hath he hid me ;
And he hath made me a polished shaft,
In his quiver hath he kept me close :
- 3 And he said unto me, Thou art my servant ;
Israel, in whom I will be glorified.

*In spite of present failure He is assured of success in His
mission to Israel and to the world.* xlix. 4-6.

- 4 But I said ^d, I have laboured in vain,
I have spent my strength for nought and vanity :
Yet surely my judgement is with the LORD,
And my recompence with my God.
- 5 And now saith the LORD that formed me from the
womb to be his servant,
To bring Jacob again to him,
¹ And that Israel be gathered unto him :
(For I am honourable in the eyes of the LORD,
And my God is become my strength :)
- 6 Yea, he saith,
It is too light a thing that thou shouldest be my
servant

¹ Another
reading is,
*But Israel
is not
gathered,
yet shall
I be &c.*

^a Or 'coastlands'. See note on xli. 1.

^b He hath foreordained my work from the very beginning of my existence.
Cf. Jer. i. 5 ; Luke i. 15 ; Gal. i. 15.

^c The Servant's work is to be a preacher, a declarer of God's will and power ;
but these involved not only the salvation of the faithful, but the punishment of
the obstinate and disobedient. Cf. Heb. iv. 12.

^d The language of this passage shews that the prophet has now in his mind
those of the nation who, like himself, are rising to their ideal, whose mission is
therefore not only to the heathen nations, but to Israel as a whole. See note
on xlii. 19.

To raise up the tribes of Jacob,
And to restore the preserved of Israel^a :

I will also give thee for a light to the Gentiles,

¹ Or, *That
my salva-
tion may be*

¹ That thou mayest be my salvation unto the end of
the earth.

(2) *THE SERVANT'S WORK IN THE RESTORATION
OF ISRAEL.* xlix. 7—1. 3.

*Israel's present dishonour will be followed by a happy
and glorious deliverance.* xlix. 7—12.

Thus saith the LORD, the redeemer of Israel, and⁷
his Holy One,

To him whom man despiseth^b,

To him whom the nation^c abhorreth,

To a servant of rulers :

Kings shall see and arise^d ;

Princes, and they shall worship ;

Because of the LORD that is faithful,

Even the Holy One of Israel, who hath chosen
thee.

Thus saith the LORD,

8

In an acceptable time^e have I answered thee,

And in a day of salvation have I helped thee :

And I will preserve thee, and give thee for a cove-
nant of the people^f,

² Or,
*establish
the earth*

To² raise up the land^g,

To make them inherit the desolate heritages ;

Saying to them that are bound, Go forth ;

9

To them that are in darkness, Shew yourselves.

They shall feed in the ways,

And on all bare heights shall be their pasture^h.

³ Or, *mirage*
See
ch. xxxv. 7.

They shall not hunger nor thirst ;

10

Neither shall the³ heatⁱ nor sun smite them :

^a This includes doubtless the Restoration from Exile of Judah (cf. verses 8—12), and probably all the tribes, but refers more especially to the spiritual and moral renovation of the people.

^b Or, perhaps, 'to one despised of soul.' So Delitzsch.

^c We should very probably read, with LXX, 'nations.' In any case the Hebrew has no article. Both this and the last phrase seem most naturally to refer to the relation of Israel to the heathen world. Cf. lii. 14—15.

^d i.e. rise from their seats to do him honour. Cf. Isa. xiv. 9.

^e 'A time of my good pleasure.' Cf. lxi. 2 ; 2 Cor. vi. 2.

^f i.e. the Jewish nation. See note on ver. 4.

^g Restore the waste regions of their country.

^h God would preserve them from the dangers and difficulties of their journey from Babylon.

ⁱ This word is rendered 'glowing sand' in xxxv. 7. But the chief thought in both passages may be that where there is only the mocking semblance of water there will be found real pools.

For he that hath mercy on them shall lead
 them,
 Even by the springs of water shall he guide
 them.

11 And I will make all my mountains a way,
 And my high ways shall be exalted ^a.

12 Lo, these shall come from far :
 And, lo, these from the north and from the
 west ^b;
 And these from the land of Sinim ^c.

*Heaven and earth are called upon to rejoice with God's
 people. xlix. 13.*

13 Sing, O heavens ;
 And be joyful, O earth ;
 And break forth into singing, O mountains :
 For the LORD hath comforted his people,
 And will have compassion upon his afflicted.

*The desolated Zion is bidden to trust in God's redeeming
 love. xlix. 14-16.*

14 But Zion said ^d,
 Jehovah hath forsaken me,
 And the Lord hath forgotten me.
 15 Can a woman forget her sucking child,
 That she should not have compassion on the son
 of her womb ?
 Yea, these may forget,
 Yet will not I forget thee.

^a Cf. xl. 3-4.

^b The Hebrew for 'west' (*iam*) is the same as for 'sea'. The prophet, standing in imagination in Palestine, sees his people returning from all directions to their home (cf. lx. 3, 8, 9). 'The sea, whitening then as now with the ships of Tarshish, the outline of Chittim or Cyprus just visible in the clear evening horizon, must have told them of the western world, where lay the "isles of the Gentiles". . . . From almost every high point in the country its whole breadth is visible, from the long wall of the Moab hills on the east to the Mediterranean on the west. Whatever may be the poverty or insignificance of the landscape, it is at once relieved by a glimpse of either of these two boundaries.

"Two voices are there—one is of the sea,

One of the mountains"—

and the close proximity of each—the deep purple shade of the one and the glittering waters of the other—makes it always possible for one or other of those two voices to be heard now, as they were by the Psalmists of old—"The strength of the mountains is his also—The sea is his, and he made it" (Stanley, *Sinai and Palestine*, pp. 114-5). See note on Ezek. xxxvi. 1-15.

^c Sinim may be Assouan.

^d Cf. xl. 27.

Behold, I have graven thee upon the palms of ¹⁶
my hands ^a;

Thy walls are continually before me ^b.

*Purged of foreign settlers she is even so too small for
the multitude of returning Exiles. xlix. 17-21.*

¹ According
to some
ancient
authorities,
Thy
builders.

¹ Thy children make haste ^c; 17

Thy destroyers and they that made thee waste
shall go forth of thee ^d.

Lift up thine eyes round about, and behold: 18

All these gather themselves together, and come to
thee.

As I live, saith the LORD,

Thou shalt surely clothe thee with them all as with
an ornament,

And gird thyself with them, like a bride.

For, as for thy waste and thy desolate places 19

And thy land that hath been destroyed,

Surely now shalt thou be too strait for the inhabitants,

And they that swallowed thee up shall be far away.

The children of thy bereavement ^e shall yet say in ²⁰
thine ears,

The place is too strait for me ^f:

Give place to me that I may dwell.

Then shalt thou say in thine heart, 21

Who hath ² begotten me these,

Seeing I have been bereaved of my children,

And am ³ solitary, an exile ^g, and wandering to
and fro?

And who hath brought up these?

Behold, I was left alone;

These, where were they?

*At God's word the nations bring back the Exiles and do
homage to Israel. xlix. 22-23.*

Thus saith the Lord God, 22

Behold, I will lift up mine hand to the nations,

And set up my ensign to the peoples ^h:

^a A reference to the custom, still very prevalent in the East, of tattooing on the hand. See note on xliv. 5. Here it is a proof that Israel belonged to Jehovah.

^b The ruins of Zion are continually in God's mind.

^c Hurry to return to their mother.

^d The Chaldeans would be driven out of Jerusalem.

^e Of which thou wast bereaved.

^f Jerusalem, now empty and desolate, will, after the restoration, overflow with its prosperous inhabitants. Cf. 2 Kings vi. 1.

^g Expressions strictly applicable only to the people are transferred to the city.

^h Distant nations are summoned to bring back the Exiles. Cf. xi. 11-12.

And they shall bring thy sons in their bosom,
And thy daughters shall be carried upon their
shoulders.

- 23 And kings shall be thy nursing fathers,
And their queens thy nursing mothers ^a :
They shall bow down to thee with their faces to
the earth,

And lick the dust of thy feet ;
And thou shalt know that I am the LORD,
And they that wait for me shall not be ashamed.

*The punishment that would befall the nations who
refused to give up their captive prey. xlix. 24-26.*

- 24 Shall the prey be taken from the mighty,
Or ¹ the lawful captives ^b be delivered ?

- 25 But thus saith the LORD,
Even the captives of the mighty shall be taken
away,

And the prey of the terrible shall be delivered :
For I will contend with him that contendeth with
thee,

And I will save thy children.

- 26 And I will feed them that oppress thee with their
own flesh ;

And they shall be drunken with their own blood ^c,
As with sweet wine :

And all flesh shall know that I the LORD am thy
saviour,

And thy redeemer, the Mighty One of Jacob.

*Jehovah had both the right and the power to redeem
His people. l. 1-3.*

- 50 Thus saith the LORD,

Where is the bill of your mother's divorcement,
wherewith I have put her away ^d ?

Or which of my creditors is it to whom I have sold
you ^e ?

^a Foreign potentates will protect and support thee, 'kings' and 'queens'
being specified for the sake of the double metaphor. 'Nursing fathers' are
found to this day in families of rank and wealth in the Lebanon district. Cf.
Num. xi. 12.

^b There can be no doubt that the Vulgate and the Syriac have here preserved
the correct reading, the reference 'mighty and terrible' being to their Chaldean
masters.

^c A metaphor for internecine strife. Cf. Isa. ix. 20, 21.

^d No such bill exists. Israel had not been actually divorced, but only
separated from her Husband for a while. Cf. Jer. xxiv. 4-6; Ezek. xxxvii.

^e Not really sold, so that Jehovah gave up possession, getting something in
return, but surrendered temporarily to their enemies as a punishment.

¹ Heb. *the
captives of
the just.*
Or, as
read by the
Vulg. and
Syr., *the
captives
of the
terrible* †

Behold, for your iniquities were ye sold,
And for your transgressions was your mother put
away.

Wherefore, when I came, was there no man ^a? 2

When I called, was there none to answer?

Is my hand shortened ^b at all,

That it cannot redeem?

Or have I no power to deliver?

Behold, at my rebuke I dry up the sea ^c,

I make the rivers a wilderness:

Their fish stinketh, because there is no water,

And dieth for thirst.

I clothe the heavens with blackness, 3

And I make sackcloth their covering.

(3) *THE SERVANT, CHASTENED BY CALAMITY,
WILL BY JEHOVAH'S POWER REWARD HIS
FAITHFUL FOLLOWERS. l. 4-11.*

The Servant patiently submits to Divine discipline.

l. 4-7.

The Lord GOD hath given me ^d the tongue of 4

¹ them that are taught,

That I should know how ² to sustain with words
him that is weary:

He wakeneth ^e morning by morning,

He wakeneth mine ear to hear as they that
are taught.

The Lord GOD hath opened mine ear, 5

And I was not rebellious,

Neither turned away backward ^f.

I gave my back to the smiters, 6

And my cheeks to them that plucked off the
hair:

I hid not my face from shame and spitting ^g.

For the Lord GOD will help me; 7

^a To meet Me and welcome Me. The Jews are reproached for their faint-heartedness and despondency.

^b Not long enough to render assistance? i.e. is my power restrained?

^c God is worth attending to, for He can work wonders, whether in mercy or in wrath.

^d Some commentators regard the prophet himself as the speaker, but it is more likely that, as in xl. 1-6 and l. 10, 11, it is the Servant of Jehovah.

^e Better, 'In the morning he wakeneth—in the morning he wakeneth mine ear', &c.—the repetition being for poetical effect.

^f Cf. Jer. xx. 9. Many have thought that Jeremiah's life and character suggested much to the prophet, as he portrayed 'the Servant'.

^g He accepts the ill treatment and disgrace to which he was subjected in exile as a part of God's discipline, which He will help him to bear patiently.

¹ Or,
disciples
² Or, to
speak a
word in
season to
him &c.

Therefore have I not been confounded :
 Therefore have I set my face like a flint,
 And I know that I shall not be ashamed.

He knows that Jehovah will plead His cause. l. 8-9.

8 He is near that justifieth me ;

Who will contend with me ?

Let us stand up together :

Who is mine adversary ?

Let him come near to me.

9 Behold, the Lord God will help me ;

Who is he that shall condemn me ?

Behold, they all shall wax old as a garment ;

The moth shall eat them up.

Those who obey the Servant are bidden to hope that His enemies will perish by their own weapons. l. 10-11.

10 Who is among you that feareth the LORD,

That obeyeth the voice of his servant ^a ?

¹ He that walketh in darkness, and hath no light ^b, ¹ Or, *Though he walketh*

Let him trust in the name of the LORD,

And stay upon his God.

11 Behold, all ye that kindle a fire,

That gird yourselves about with firebrands :

Walk ye in the flame of your fire,

And among the brands that ye have kindled ^c.

This shall ye have of mine hand ;

Ye shall lie down in sorrow ^d.

II. THE CONTEMPLATION OF ISRAEL'S RESTORATION IS COMMENDED TO THE RIGHTEOUS AS A CALL TO FAITH, HOPE, AND COURAGE. li.—lii. 12.

(1) JEHOVAH'S THREEFOLD MESSAGE TO HIS PEOPLE. li. 1-8.

The wonders of God's Providence in the past would be once more repeated. li. 1-3.

51 Hearken to me, ye that follow after righteousness,
 Ye that seek the LORD :

^a See note on ver. 4. The general purport is the same as in the last section. The Servant in both speaks of the opposition to His work and its punishment. We now see, however, that He does not stand alone, and reward is promised to those who out of religious motives support Him.

^b In spite of his present trouble and despondency.

^c The hostility which they showed against the Servant would recoil upon themselves. Cf. Ps. vii. 15-16.

^d Better, torment, with a possible reference to Gehenna. See note on lxvi. 24.

Look unto the rock whence ye were hewn,
And to the hole of the pit whence ye were
dugged ^a.

Look unto Abraham your father, 2
And unto Sarah that bare you :
For when he was but one ^b I called him, and
I blessed him,
And made him many.

For the LORD hath comforted Zion : 3
He hath comforted all her waste places,
And hath made her wilderness like Eden,
And her desert like the garden of the LORD ^c ;
Joy and gladness shall be found therein,
Thanksgiving, and the voice of melody.

The universality and permanence of God's future work.
li. 4-6.

Attend unto me, O my people ; 4
And give ear unto me, O my nation :
For a law ^d shall go forth from me,
And I will make my judgement to rest for a light
of the peoples.

My righteousness ^e is near, 5
My salvation is gone forth,
And mine arms shall judge the peoples ;
The isles shall wait for me,
And on mine arm shall they trust.

Lift up your eyes to the heavens, 6
And look upon the earth beneath :
For the heavens shall vanish away like smoke,
And the earth shall wax old like a garment ^f,
And they that dwell therein shall die ¹ in like
manner :

But my salvation shall be for ever,
And my righteousness ^e shall not be abolished.

† ¹ Or,
perhaps,
like gnats

^a Look back to your history from its very commencement, and see what wonderful things Jehovah hath done for you.

^b When he had not even a child. Cf. Ezek. xxxiii. 24.

^c Cf. Gen. xiii. 10; Ezek. xxviii. 13; xxxi. 8-9.

^d 'Instruction.' See Isa. ii. 3. 'Judgement' probably means 'religion', as in xlii. 3-4. God's revelation to the world is to be made through Israel.

^e See note on xlv. 12, and Introd. pp. 211, 216.

^f Though heaven and earth pass away, my promise of restoration will be fulfilled. Cf. xl. 6-8; liv. 10.

In the presence of Divine power, there was no reason to heed the reproaches of frail and ephemeral man. li. 7-8.

- 7 Harken unto me, ye that know righteousness,
 The people in whose heart is my law ^a;
 Fear ye not the reproach of men,
 Neither be ye dismayed at their revilings.
- 8 For the moth shall eat them up like a garment,
 And the worm shall eat them like wool:
 But my righteousness ^b shall be for ever,
 And my salvation unto all generations.

(2) *THE THREEFOLD ENCOURAGEMENT OF
 TIMID BELIEVERS.* li. 9—lii. 6.

The exodus from Babylon, and the spiritual Restoration, would recall the great miracle of the Red Sea and God's mighty creative works. li. 9-16.

- 9 Awake, awake ^c, put on strength, O arm of the LORD;
 Awake, as in the days of old,
 The generations of ancient times.
 Art thou not it that cut ¹ Rahab ^d in pieces,
 That pierced the dragon ^e? ¹ See
ch. xxx. 7.†
- 10 Art thou not it which dried up the sea,
 The waters of the great deep;
 That made the depths of the sea a way
 For the redeemed to pass over?
- 11 ² And the ransomed of the LORD shall return ^f,
 And come with singing unto Zion;
 And everlasting joy shall be upon their heads:
 They shall obtain gladness and joy,
 And sorrow and sighing shall flee away.
- 12 I, even I, am he that comforteth you:
 Who art thou, that thou art afraid of man that
 shall die,

^a 'Instruction,' as in ver. 4. Cf. Jer. xxxi. 33. ^b See note on xlvi. 12, and Intro., pp. 211, 216.

^c A poetical summons to Jehovah to carry out His work. Cf. Judges v. 12. The speaker may be either the prophet or an unknown voice introduced as a poetical device.

^d Egypt. See note on Isa. xxx. 7.
^e The crocodile as the symbol of Egypt. Cf. Isa. xxvii. 1. The reference is to the destruction of Pharaoh's army. There may be a reminiscence of Tiamât, the dragon of chaotic darkness. See note on Ezek. xxix. 3; Ps. lxxiv. 13.

^f This verse has been regarded by some commentators as a gloss copied from xxxv. 10. But if xxxv is the work of the Deutero-Isaiah, its repetition is easily explained. Nor does it break the context, unless we are to suppose (a plausible but very doubtful interpretation) that verses 9, 10 are the cry of the fearful, to which verses 12 ff. are the answer.

And of the son of man which shall be made as
grass ^a;

And hast forgotten the LORD thy Maker, 13

That stretched forth the heavens,

And laid the foundations of the earth;

And fearest continually all the day because of the
fury of the oppressor,

¹ Or, *As
though he
made ready*

¹ When he maketh ready to destroy?

And where is the fury of the oppressor ^b?

² Or, *He that
is bent down*

² The captive exile shall speedily be loosed; 14

And he shall not die *and go down* into the pit ^c,

Neither shall his bread fail.

For I am the LORD thy God, 15

³ Or, *stilleth
the sea,
when the
waves there-
of roar*

Which ³ stirreth up the sea,

That the waves thereof roar:

The LORD of hosts is his name.

And I have put my words in thy mouth, 16

And have covered thee in the shadow of mine
hand ^d,

That I ^e may plant the heavens,

And lay the foundations of the earth,

And say unto Zion, Thou art my people.

*Jerusalem is bidden to take courage in the thought that
her present miseries will be visited upon her oppressors.
li. 17-23.*

Awake, awake, stand up ^f, O Jerusalem, 17

Which hast drunk at the hand of the LORD the
cup of his fury;

Thou hast drunken the bowl of the cup of stagger-
ing, and drained it.

^a Cf. xl. 7. Babylon, thy oppressor, is given up to destruction like the grass!

^b The prophet foresees the time when it will have been put an end to. Cf. Isa. xxxiii. 18.

^c i.e. into the grave. Cf. Jer. xxxviii. 9, 10.

^d Cf. xlix. 2. The words are evidently addressed to the Servant, whose work of spiritual Restoration, as regards both the nations and Israel, is spoken of metaphorically as nothing less than a new creation.

^e The subject is not expressed in the Hebrew, but the last clause of the verse suggests that it should be regarded as the work of Jehovah carried out through His Servant. He who had in the beginning created the heaven and the earth (ver. 13) would now spiritually create a new heaven and a new earth. Cf. lxy. 17.

^f Rouse thee from thy drunken stupor. For the use of the metaphor to express national disaster, cf. Jer. xxv. 15, 29, &c. It is here specially appropriate to express the dazed condition into which the nation had fallen, ever since the fall of Judah and the exile of her sons.

- 18 There is none to guide her
 Among all the sons whom she hath brought forth;
 Neither is there any that taketh her by the hand
 Of all the sons that she hath brought up.
- 19 These two things ^a are befallen thee;
 Who shall bemoan thee ^b?
 Desolation and destruction,
 And the famine and the sword;
 How shall I comfort thee ^c?
- 20 Thy sons have fainted,
 They lie at the top of all the streets,
 As an antelope in a net ^d;
 They are full of the fury ^e of the LORD,
 The rebuke of thy God.
- 21 Therefore hear now this, thou afflicted, and drunken,
 But not with wine:
- 22 Thus saith thy Lord the LORD,
 And thy God that pleadeth the cause of his
 people,
 Behold, I have taken out of thine hand the cup of
 staggering,
 Even the bowl of the cup of my fury;
 Thou shalt no more drink it again:
- 23 And I will put it into the hand of them that afflict
 thee;
 Which have said to thy soul, Bow down, that we
 may go over:
 And thou hast laid thy back as the ground,
 And as the street, to them that go over ^f.

*Jerusalem, redeemed and purified, is bidden to arise to
 a sense of her new dignity and beauty. lii. 1-2.*

- 52 Awake, awake ^g, put on thy strength, O Zion;
 Put on thy beautiful garments, O Jerusalem, the
 holy city:

^a Desolation and destruction on the land, and famine and sword on its inhabitants.

^b Not one of her people could give her any help or even consolation in her trouble.

^c We should probably read, with LXX and other versions, Who shall comfort thee? Cf. Jer. xv. 5; Nah. iii. 7.

^d The vividness of this description of Jerusalem's troubles and helplessness, as though of a recent event, adds greatly to the poetical effect of the passage.

^e The despondency which has come upon them through God's wrath.

^f It is recorded that the Roman emperor Valerian was compelled to kneel down and make his back a step for his conqueror, Sapor, king of Persia, to mount his horse.

^g A second stage in her awakening. In this glorification of Zion we have the exact contrast to the shame of Babylon as portrayed in xlvii. 1-3.

For henceforth there shall no more come into thee
The uncircumcised and the unclean^a.

Shake thyself from the dust; 2

Arise, sit thee down, O Jerusalem:

¹ Loose thyself from the bands of thy neck,
O captive daughter of Zion.

¹ Another
reading is,
The bands
of thy neck
are loosed.

*For Jehovah has the right and power to save His own
people from their blasphemous oppressors. lii. 3-6.*

For thus saith the LORD, 3

Ye were sold for nought;

And ye shall be redeemed without money^b.

For thus saith the Lord God, 4

My people went down at the first into Egypt to
sojourn there:

And the Assyrian oppressed them without cause^c.

Now therefore, what do I here^d, saith the LORD, 5

Seeing that my people is taken away for nought?

They that rule over them do howl^e, saith the LORD,

And my name continually all the day is blasphemed.

Therefore my people shall know my name: 6

Therefore *they shall know* in that day

That I am he that doth speak;

Behold, ² it is I.

² Or, here
I am

(3) *THE JOY OF THE PEOPLE AT THE EXILES
RETURN. lii. 7-12.*

Jehovah Himself will bring back His people^f. lii. 7-10.

How beautiful upon the mountains are the feet of 7
him that bringeth good tidings,

That publisheth peace,

That bringeth good tidings of good,

That publisheth salvation;

That saith unto Zion, Thy God reigneth!

The voice of thy watchmen! 8

^a With reference to the possession of Jerusalem by the Chaldeans.

^b See note on xlv. 13 and also on l. i. As Jehovah had gained nothing by selling them, He had a right to receive them back when He pleased.

^c God, who had delivered His people from the bondage of Egypt, and the unlicensed ravages of Assyria, would surely now deliver them from the unlicensed tyranny of the Chaldeans.

^d If Egyptian and Assyrian tyranny have passed away, why should not Babylonian?

^e For the use of this word in heathen or heathenish worship, see Hos. vii. 14.

^f As in xl. 9, a herald is sent to announce the glad tidings to Zion (ver. 7). Cf. Nah. i. 15, from which it has been expanded. The watchman announces with joy Jehovah's return at the head of His people (ver. 8), whereupon the desolate city is bidden to burst forth into songs of gladness (verses 9-10). Cf. xlix. 13.

They lift up the voice,
 Together do they sing;
 For they shall see, eye to eye,
¹ When the LORD returneth to Zion.

¹ Or, *How*

- 9 Break forth into joy, sing together, ye waste places
 of Jerusalem:
 For the LORD hath comforted his people,
 He hath redeemed Jerusalem.
- 10 The LORD hath made bare his holy arm in the
 eyes of all the nations;
 And all the ends of the earth shall see the salvation
 of our God.

Their orderly return under Jehovah's guidance.

lii. 11—12.

- 11 Depart ye, depart ye, go ye out from thence,
 Touch no unclean thing^a;
 Go ye out of the midst of her;
 Be ye clean, ye that bear the vessels of the LORD^b.
- 12 For ye shall not go out in haste,
 Neither shall ye go by flight:
 For the LORD will go before you;
 And the God of Israel will be your rearward^c.

III. THE ABASEMENT OF THE SERVANT WILL END IN GLORIOUS PROSPERITY^d.

lii. 13—liii.

The contrast between future glory and past dishonour.

lii. 13—15.

- 13 Behold, my servant shall ² deal wisely^e,
 He shall be exalted and lifted up, and shall be very ³ high.
 Like as many were astonished at thee,
 (His visage was so marred^f ³ more than any man,
 And his form more than the sons of men,)
- 15 So shall he ⁴ sprinkle^g many nations;

² Or,
prosper †
³ Or, *from*
that of man,
and his
form from
that of the
sons of
men †
⁴ Or,
startle †

^a They are to purify themselves from all pollutions of the accursed city, Babylon.

^b See Ezra i. 7—11.

^c God would both lead them and also protect them from any foe who dared to pursue. See Exod. xiv. 19.

^d For the bearing of this chapter on the Passion of our Lord, see Introd., p. 214, and Gen. Introd., vol. i, pp. xxvi, xxvii.

^e The word implies prosperity as resulting from a wise character. Cf. Jer. xxiii. 5. The German *Geschiek* expresses the meaning better than any one English word. It means 'shall deal wisely so as to succeed'.

^f It was so marred that it could not be recognised as man.

^g An acknowledged difficulty, but some word like that of the margin is required by the context, there being obviously a contrast between the Servant's astounding disfigurement and his reverend greatness; in other words, the degradation of Israel and his future glory.

¹ Or,
because of

Kings shall shut their mouths ^a ¹ at him :
For that which had not been told them shall they see ;
And that which they had not heard shall they

² Or,
consider

² understand ^b.
*The wonder of it when His past degradation is
considered. liii. 1-3.*

† ³ Or, that
which we
have heard

Who hath believed ³ our report ^c? 53
And to whom hath the arm of the LORD ^d been
revealed?

For he grew up before him as a tender ^e plant, 2
And as a root out of a dry ground :

He hath no form nor comeliness ;

⁴ Or, That
we should
look upon
him ; nor
beauty &c.

⁴ And when we see him,
There is no beauty that we should desire him ^f.

He was despised, and ⁵ rejected of men ; 3

⁶ Or,
forsaken

A man of sorrows, and acquainted with ⁶ grief ^g :

† ⁶ Heb.
sickness.

And ⁷ as one from whom men hide their face

⁷ Or, he hid
as it were
his face
from us

He was despised,
And we esteemed him not.

*The degradation was an atonement for the sins of
the nations. liii. 4-6.*

† ⁸ Heb.
sicknesses.

Surely he hath borne our ⁸ griefs, and carried our ⁴
sorrows ^h :

Yet we did esteem him stricken, smitten of God,
and afflicted ⁱ.

But he was wounded for our transgressions, 5

^a Out of respect. Cf. Job xxix. 9, 10 ; Mic. vii. 16.

^b Or rather, ' get to know.'

^c The speaker is generally understood to be the prophet, but the plural is unusual. It is better, with the old Rabbinical interpreters, to understand the nations as the speakers. The report which they had heard (' our report') being what the prophet had foretold of the future glorification of the Servant (lii. 13-15); see also xlii. 1-4 ; xlix. 1-6 ; l. 4-9. The nations are introduced for dramatic effect. ' Who could believe that such a thing and such a mighty instance of God's power should happen?' But it might refer to or include the Israelitish nation, so far as it is possible here to distinguish it from the Servant.

^d The power of Jehovah in thus exalting the Servant.

^e Slender and weakly, which, together with the simile of the stunted shrub in an arid soil, expresses the insignificance of Israel in the eyes of the world.

^f Or, better:—

' He had no beauty,
He had no comeliness to see,
And nothing when seen to desire.'

^g A loathsome sickness, which made men recoil from him, was so constant that it had become a familiar friend ; so of darkness in Ps. lxxxviii. 18. ^h Or sickness, as a metaphor for national disaster, see Hos. v. 13.

ⁱ He suffered punishment which the nations had deserved.

¹ i.e. punished by God for his own sins.

He was bruised for our iniquities :
The chastisement of our peace was upon him ;
And with his stripes we are healed.

- 6 All we like sheep have gone astray ;
We have turned every one to his own way ^a ;
And the LORD hath ¹ laid on him the iniquity of ¹ Heb. *made to light.*
us all ^b.

His patient endurance of a shameful death. liii. 7-9.

- 7 He ^c was oppressed,
Yet he humbled himself and opened not his
mouth ;
As a lamb that is led to the slaughter ^d,
And as a sheep that before her shearers is dumb ; ² Or, *From*
Yea, he opened not his mouth. ³ Or, *And his life who shall re-count ? for he was cut off &c.*
8 ² By oppression and judgement he was taken away ^e ;
³ And as for his generation, who *among them* ⁴ Or, *to whom the stroke was due*
considered ^f
That he was cut off out of the land of the living ?
For the transgression of my people ^g ⁴ was he ⁵ Heb. *deaths.*
stricken. ⁵ See Ezek. xxviii. 8, 10.
9 And they made his grave with the wicked,
And with the rich ^h in his ⁵ death ⁱ ;

^a Wilfully and foolishly. Cf. lvi. 11.

^b Iniquity is frequently conceived as necessarily involving punishment, as in such a phrase as 'they shall bear their iniquity' (Ezek. xiv. 10), meaning, that they shall be punished for it.

^c The prophet now speaks in his own person. Cf. Ps. xxxviii. 13, 14 ; xxxix. 9. ^d A reference probably to the sin-offering. Cf. Jer. xi. 19.

^e A change of metaphor. By the unjust violent sentence of a law-court, he is done to death. According to the interpretation here given throughout of the Servant (see also Introd., pp. 214, 215), this passage will mean that the Exile of the nation and its loss of nationality is like death, from which the Restoration is a new life. For the more personal interpretation of the Servant, see note on lii. 13.

^f This clause is very difficult, and the text is probably corrupt. We should perhaps render:—

'And of his generation who considered?'

(i.e. meditated upon the meaning of it all. Cf. the use of the word in Ps. cxliii. 5).

'For he was', &c.

The rendering of the R. V. is very unlike the concise rhythmical style of the whole passage.

^g The prophet distinguishes apparently the Servant from the nation as a whole, unless we should translate, without any alteration of the Hebrew consonants, 'My peoples'. Cf. xlix. 1, where the Servant begins by apostrophising the nations.

^h Rich is here parallel and also apparently synonymous with the wicked. The thought is that of a rich man who has unjustly oppressed the poor, while the latter are frequently identified with the meek and lowly.

ⁱ Better his tomb, i.e. tumulus, a word used elsewhere of the altar mounds, rendered high places. The plural, as found in the Hebrew text (see margin),

¹ Or,
Because

¹ Although he had done no violence,
Neither was any deceit in his mouth.

*The glorious end that would follow this atoning
sacrifice. liii. 10-12.*

Yet it pleased the LORD to bruise him ;

10

† ² Heb.
made him
sick.

He hath ² put him to grief :

† ³ Or,
When his
soul shall
make an
offering

³ When thou shalt make his soul ^a ⁴ an offering
for sin,

† ⁴ Heb.
a guilt
offering.

He shall see *his* seed,

He shall prolong his days,

And the pleasure of the LORD ^b shall prosper in his
hand.

⁵ Or, He
shall see and
be satisfied
with the
travail &c.

⁵ He shall see of the travail of his soul, *and* shall ¹¹
be satisfied ^c :

By his knowledge ^d shall my righteous servant

† ⁶ Or,
make many
righteous

⁶ justify many ^e :

And he shall bear their iniquities.

Therefore will I divide him a portion with the ¹²
great,

And he shall divide the spoil with the strong ^f ;

Because he poured out his soul unto death,

And was numbered with the transgressors :

Yet he bare the sin of many,

⁷ Or,
maketh

And ⁷ made intercession ^g for the transgressors.

IV. THE GROWTH AND PROSPERITY OF THE RESTORED NATION UNDER DIVINE PROTECTION. liv.

*The once desolate Zion rejoices over her numberless
children. liv. 1-3.*

Sing, O barren, thou that didst not bear ^h ;

54

Break forth into singing, and cry aloud, thou that
didst not travail with child :

is in any case a difficulty, but perhaps it is merely a slip, as the difference between it and the singular is very slight.

^a Soul here is equivalent to life. By death His life makes a sin-offering.

^b i.e. God's purpose of mercy.

^c Lit. 'from the travail of his soul he shall see, be satisfied', i.e. relieved of the travail. He shall look with satisfaction at the progress of His work.

^d Cf. l. 4. The work of the Servant is, in part at least, to enlighten.

^e Cf. Dan. xii. 3, where 'the turning of many to righteousness' is parallel to 'they that be wise', a word also predicted of the Servant in lii. 13.

^f A metaphor taken from the rewards of a successful campaign regarded as a proof of prowess.

^g Hitherto the Servant has appeared chiefly as the victim, here He acts as a priest.

^h By a curious application of metaphors Jerusalem, bereaved of her exiled children, is compared first to a barren woman and then to one left unmarried.

For more are the children of the desolate
Than the children of the married wife,
Saith the LORD.

- 2 Enlarge the place of thy tent,
And let them stretch forth the curtains of thine
habitations ;

Spare not :
Lengthen thy cords,
And strengthen thy stakes ^a.

- 3 For thou shalt spread abroad on the right hand and
on the left ;
And thy seed shall possess ^b the nations,
And make the desolate cities to be inhabited.

*Jehovah, who had forsaken her in anger, becomes
again her loving husband. liv. 4-8.*

- 4 Fear not ; for thou shalt not be ashamed :
Neither be thou confounded ; for thou shalt not be
put to shame :

For thou shalt forget the shame of thy youth ^c,
And the reproach of thy widowhood ^d shalt thou
remember no more.

- 5 For thy Maker is thine husband ;
The LORD of hosts is his name :
And the Holy One of Israel is thy redeemer ;
The God of the whole earth shall he be called.

- 6 For the LORD hath called thee as a wife forsaken
and grieved in spirit,
Even a wife of youth, when she is cast off,
Saith thy God.

- 7 For a small moment have I forsaken thee ;
But with great mercies will I gather thee.

- 8 ¹ In overflowing wrath I hid my face from thee for ¹ Or, *In a little wrath*
a moment ;

But with everlasting kindness will I have mercy
on thee,

Saith the LORD thy redeemer.

^a Make all efforts possible to find room for the numbers of the returning exiles. The images are taken from the erecting of a tent with its hangings and pegs. Cf. xxxiii. 20.

^b Or, probably, 'dispossess;' viz. those who had intruded themselves in Jerusalem and the neighbouring cities.

^c Probably the Egyptian bondage before she had entered into covenant-relationship with Jehovah. So Delitzsch, &c.

^d The Babylonian Exile, when she was for a time bereft of her Husband Jehovah.

*Jehovah makes a new and sure covenant of mercy
with His people.* liv. 9—10.

†¹ Or,
according
to some
ancient
authorities,
*This is
unto me as
the days of
Noah, when
I swore &c.*

¹ For this is *as* the waters of Noah unto me : 9
For as I have sworn that the waters of Noah should
no more go over the earth ^a,
So have I sworn that I would not be wroth with
thee, nor rebuke thee.
For the mountains shall depart ^b, 10
And the hills be removed ;
But my kindness shall not depart from thee,
Neither shall my covenant of peace ^c be removed,
Saith the LORD that hath mercy on thee.

The splendour of the New Jerusalem. liv. 11—12.

†² Or,
antimony
See
1 Chr. xxix.
2.
³ Or,
windows

O thou afflicted, tossed with tempest, and not 11
comforted,
Behold, I will set thy stones in ² fair colours ^d,
And lay thy foundations with sapphires.
And I will make thy ³ pinnacles of rubies, 12
And thy gates of carbuncles,
And all thy border of pleasant stones.

*A life of righteousness and peace under the protection
of Jehovah.* liv. 13—17.

†⁴ Or,
disciples

And all thy children shall be ⁴ taught of the LORD ; 13
And great shall be the peace of thy children.
In righteousness shalt thou be established : 14

⁵ Or, *Be thou
far*

⁵ Thou shalt be far from oppression,
For thou shalt not fear ;
And from terror,

⁶ Or, *stir up
strife*

For it shall not come near thee.
Behold, they may ⁶ gather together ^e, 15
But not by me :

†⁷ Or, *Shall
fall away to
thee*

Whosoever shall ⁶ gather together against thee
⁷ Shall fall because of thee.

^a Cf. Gen. viii. 21 ; ix. 8—17 ; the latter a passage of the Priestly Code, probably based on an earlier record.

^b i.e. though the mountains depart, &c. Cf. li. 6. Ps. xlvi. 2.

^c Cf. Ezek. xxxiv. 25 ; xxxvii. 26 ; Mal. ii. 5.

^d The Jerusalem of the future is here compared to a lady decked out in her ornaments. Antimony was used by Jewish ladies to beautify the eyes and make them appear large. See 2 Kings ix. 30. But it appears from 1 Chron. xxix. 2, where we have the phrase ‘stones of antimony’ (R. V. ‘stones for inlaid work’), that it was also used in ornamental building, perhaps to colour the cement. The whole passage is interesting as having suggested part of the description of the golden city of Rev. xxi. 11, 19—21, which was reproduced in the well-known hymn of St. Bernard of Cluny. Cf. Job xxviii. 16, 17.

^e In a hostile sense. But unlike Sargon and Sennacherib, who did it at Jehovah’s command. Cf. Isa. x. 5 ; xxxvii. 26.

- 16 Behold, I have created the smith that bloweth the
fire of coals,
And bringeth forth a weapon for ¹ his work ; ¹ Or, *is*
And I have created the waster to destroy ^a.
17 No weapon that is formed against thee shall
prosper ;
And every tongue that shall rise against thee in
judgement thou shalt condemn ^b.
This ^c is the heritage of the servants of the LORD,
And ² their righteousness ^d which is of me, ² Or, *their*
Saith the LORD. *righteous-*
ness is of me

V. THE RETURN TO JERUSALEM SHOULD
BE ALSO A RETURN TO JEHOVAH. lv.

The priceless boon of God's freely-given mercy.

lv. 1-3.

- 55 Ho, every one that thirsteth,
Come ye to the waters ^e,
And he that hath no money ;
Come ye, buy, and eat ;
Yea, come, buy wine and milk ^f
Without money and without price.
2 Wherefore do ye ³ spend money for that which is ³ Heb,
not bread ^g? *weigh.*†
And your ⁴ labour for that which satisfieth not? ⁴ Or,
Hearken diligently unto me, *earnings*
And eat ye that which is good,
And let your soul delight itself in fatness.
3 Incline your ear, and come unto me ;
Hear, and your soul shall live :
And I will make an everlasting covenant with you,
Even the sure mercies of David ^h.

^a Jehovah, having created both the waster and the maker of the weapon, had
a right to determine with what success it should be used.

^b i. e. overthrow in argument.

^c viz. the foregoing defeat of their adversaries.

^d The righteous kindness of Jehovah shewn to them in fulfilment of His
covenant and promises. See note on xlii. 6, Introd. pp. 211, 216, &c.

^e Cf. John vii. 37. A characteristic cry in the hot streets of eastern cities is
that of the water-carrier, who sells iced drinks from his dripping goat-skin,
crying, as he chinks his brass cups, 'O thirsty ones, water, water! Buy and
drink!'

^f A climax. Cf. Judg. v. 25. They would receive freely; not merely the
necessaries, but the luxuries, so to speak, of the spiritual life.

^g The gains of commerce, which neither fed the soul nor satisfied the higher
cravings of man's nature. Such metaphors would have specially appealed to
those who had been infected with the commercial spirit of Babylon.

^h The mercy promised to David. Cf. 2 Sam. vii. 15, 16, where it is foretold

David becomes a prince of the nations, who are now united with Israel. lv. 4-5.

Behold, I have given him^a for a witness to the 4 peoples,

¹ Or, *prince*

A ¹ leader and commander to the peoples^b.

Behold, thou^c shalt call a nation that thou knowest 5 not,

And a nation^d that knew not thee shall run unto thee,

Because of the LORD thy God,

And for the Holy One of Israel ;

For he hath glorified thee.

Pardon in store for the penitent^e. lv. 6-7.

Seek ye the LORD while he may be found, 6

Call ye upon him while he is near :

Let the wicked forsake his way, 7

And the unrighteous man his thoughts :

And let him return unto the LORD,

And he will have mercy upon him ;

And to our God,

For he will abundantly pardon.

The transcendent greatness and potency of God's love. lv. 8-11.

For my thoughts are not your thoughts^f, 8

Neither are your ways my ways,

Saith the LORD.

For as the heavens are higher than the earth, 9

So are my ways higher than your ways,

And my thoughts than your thoughts.

that God's mercy will not depart from David and that his house will be sure. Cf. Ps. lxxxix. 33.

^a David, i.e. the Messiah (cf. Jer. xxx. 9; Ezek. xxxiv. 24), or at the least the representative of David's family. The prophet may have expected the fulfilment of this hope in Zerubbabel. See Introd., p. 211. The idea seems to be that an everlasting kingdom having been covenanted to the Davidic family (see previous note), the restoration of the Jews will ultimately develop into the spiritual and universal dominion of the Messiah.

^b 'David' is not only to be a witness to the nations of God's truth (in other words, their teacher), but also their ruler. ^c i.e. David.

^d Constructed in the second clause with a plural verb, perhaps here used collectively like the English word 'people', by which Dr. Cheyne translates it. There is no indefinite article in Hebrew.

^e The meaning of the wine and milk of ver. 1 now becomes clear; it is the mercy and pardon of God conditioned by prayer and repentance.

^f God's purposes and modes of action differ altogether from man's unworthy aims and fickle efforts.

- 10 For as the rain cometh down and the snow from
heaven ^a,
And returneth not thither, but watereth the earth,
And maketh it bring forth and bud,
And giveth seed to the sower and bread to the
eater ;
- 11 So shall my word be that goeth forth out of my
mouth :
It shall not return unto me void ^b,
But it shall accomplish that which I please,
And it shall prosper in the thing whereto I sent it.

*Miracles of nature will welcome the return of the
Exiles. lv. 12-13.*

- 12 For ye shall go out with joy,
And be led forth with peace ^c :
The mountains and the hills shall break forth before
you into singing,
And all the trees of the field shall clap their hands.
- 13 Instead of the thorn shall come up the fir tree,
And instead of the brier shall come up the myrtle
tree ^d :
And it shall be to the LORD for a name,
For an everlasting sign that shall not be cut off ^e.

^a As God's will is effective in nature, so also in the world of grace. What God has promised He can and will fulfil.

^b i.e. having failed to fulfil its purpose. Cf. xlv. 23.

^c This section seems at first to limit the promise to the actual return from Babylon, but while no doubt the prophet has that primarily in his mind, it is more consonant with the whole spirit of the chapter to suppose that he regarded that return as a symbol and an earnest of the spiritual return unto Jehovah (ver. 7). See Introd., p. 216.

^d Cf. xxxv. 1, 2.

^e A sign of God's power which shall redound to His glory. The figures of poetical fancy are symbols of spiritual reality, pointing to the beauty of the pure religious life.

Part XXX.

THE NEW JERUSALEM. lvi—lxiii. 6.

I. THE LAWS AND ORDINANCES OF THE NEW COMMONWEALTH. lvi. 1-8 ^a; lviii. 1-14.

(1) THE RULE OF RIGHTEOUSNESS. lvi. 1-2.

Thus saith the LORD ^a, 56
 Keep ye judgement ^b, and do righteousness ^c:
 For my salvation is near to come,
 And my righteousness ^d to be revealed.
 Blessed is the man that doeth this, 2
 And the son of man that holdeth fast by it;
 That keepeth the sabbath from profaning it,
 And keepeth his hand from doing any evil.

(2) THE ADMISSION OF PROSELYTES^e. lvi. 3-8.

Neither let the stranger, that hath joined himself to the ³
 LORD, speak, saying, The LORD will surely separate
 me from his people: neither let the eunuch say, Behold,
 I am a dry tree ^f.
 For thus saith the LORD of the eunuchs 4
 That keep my sabbaths,
 And choose the things that please me,

^a lvi. 9—lvii. 21 and lix are clearly out of place. See notes and Introd., pp. 212, 213.

^b The prophecy now takes a more practical turn. Some of the problems discussed are difficulties that would naturally arise in the reorganized commonwealth.

^c The righteous ordinances of God (such as the sabbath).

^d Man's moral conduct (such as keeping his hand from doing evil) is to be a reflection of the just mercy of God. See notes on xli. 2; Introd., pp. 211, 216.

^e There already was, or would be very naturally, a tendency to deny full religious privileges to proselytes and eunuchs, on the ground that the Deuteronomic law had made serious limitations in the first case, and refused them altogether in the second. See Deut. xxiii. 1-8. But the proselytes here specially contemplated are probably Babylonians, and the eunuchs not, as with Deuteronomy, people who had mutilated themselves in connexion with heathen rites, but the unhappy Israelites who had been made eunuchs by their Babylonian masters. It is, however, right to recognise that the new law now propounded makes no exceptions and intends both classes to be recognised as fully qualified Jews. The laws and customs which afterwards regulated the admission of proselytes were, at best, a great falling off from the rule here laid down. Its full observation was reserved for Christianity.

^f His spiritual need not be analogous to his physical condition.

-And hold fast by my covenant^a :

5 Unto them will I give in mine house and within my walls

A ¹ memorial and a name ² better than of sons and of daughters^b ;

I will give ³ them an everlasting name,
That shall not be cut off.

6 Also the strangers, that join themselves to the LORD, ² Heb. *him*.

To minister^c unto him,

And to love the name of the LORD,

To be his servants,

Every one that keepeth the sabbath from profaning it,

And holdeth fast by my covenant^a ;

7 Even them will I bring to my holy mountain^d,

And make them joyful in my house of prayer ;

Their burnt offerings and their sacrifices shall be accepted upon mine altar :

For mine house shall be called an house of prayer for all peoples^e.

8 The Lord GOD which gathereth the outcasts of Israel saith,

Yet will I gather *others* to him, ⁴ beside his own that⁴ Heb. *to his gathered ones*.
are gathered^f.

* * * *

^a Observe the conditions necessary for obtaining the covenanted mercies of God. See liv. 9, 10. There is no necessary reference to any outward ordinance such as circumcision.

^b They would receive a higher honour and a nobler reward than the fatherhood of which they had been deprived (margin).

^c This word is that commonly used of priestly functions, and some commentators suppose that in future, according to the prophet, even strangers were to be admitted into the priestly office ; but the sacrifices contemplated in ver. 7 are most naturally taken as sacrifices offered, not necessarily by them as priests, but for their benefit, being associated with the spiritual joy which would be theirs. It is probable therefore that the word is here used in the sense of personal ministration (see Gen. xxxix. 4 ; xl. 4), applied metaphorically to a life of obedience to God's will. This is rendered probable by the clause 'to be his servants'.

^d Here of the Temple mount. In xi. 9 the phrase appears to be used of the Holy Land generally.

^e Thus the admission of proselytes tends to the larger thought of the conversion of the whole heathen world, and a hint is further given that prayer is the highest form of worship (see Matt. xxi. 13, &c.).

^f An explanation of the last clause of ver. 7, introducing the subtle thought that the heathen world are spiritually outcasts, and need gathering, i. e. bringing to their true home.

THE TERRIBLE PUNISHMENT WHICH
WOULD OVERTAKE THE IDOLATERS^a.

lvi. 9—lvii.

The heathen are invited to attack the people because of the incapacity and self-indulgence of their leaders.
lvi. 9—12.

¹ Or, *come ye to devour all the beasts in the forest*

All ye beasts of the field, ¹ come ^b to devour, 9

Yea, all ye beasts in the forest.

His watchmen ^c are blind, 10

They are all without knowledge ;

They are all dumb dogs ^d,

They cannot bark ;

Dreaming, lying down,

Loving to slumber.

Yea, the dogs are greedy, 11

They can never have enough ;

And these are shepherds ^e that cannot understand :

They have all turned to their own way,

^{†2} Or *one and all*

Each one to his gain, ² from every quarter.

Come ye, *say they*, I will fetch wine, 12

And we will fill ourselves with strong drink ;

And to-morrow shall be as this day,

A day great beyond measure.

The peaceful end of the righteous grievously misunderstood. lvii. 1—2.

The righteous ^f perisheth, 57

And no man layeth it to heart ^g ;

^{†3} Or, *godly* And ³ merciful men are taken away,
None considering that the righteous is taken away

⁴ Or, *through wickedness* ⁴ from the evil ^h to come.

He entereth into peace ; 2

^a This section (lvi. 9—lvii) is probably for the most part pre-exilic, but see note on lvii. 13b—21 and Introd., p. 212. It not only refers apparently to the physical conditions of Palestine, but also implies an attitude of the faithless Jews which could hardly have been theirs during the Exile.

^b We should best translate:—

All ye beasts of the field, come !

To devour, all ye beasts in the forest ! Cf. Ezek. xxxix. 17—19.

^c It is not clear whether civil rulers or prophets are meant. Cf. Jer. vi. 17, and see note on Isa. xxi. 6.

^d They cannot even warn men of their danger.

^e A metaphor frequently applied to rulers, as in Ezek. xxxiv. 1—10.

^f In contrast to the evil rulers of the last section. Cf. Ps. xii. 1.

^g i.e. no man understands its full meaning, which is explained more fully in the second part of the verse.

^h 'From evil.' The word may include both moral and physical evil, and certainly must not be confined (as A.V. and R.V.) to future evil.

They rest in their beds ^a,
Each one that walketh ¹ in his uprightness.

¹ Or,
straight
before him.

*The punishment that would overtake certain gross forms
of idolatry then practised.* lvii. 3-13a.

3 But draw near hither ^b, ye sons of the sorceress,
The seed of the adulterer and the whore ^c.

4 Against whom do ye sport yourselves?
Against whom make ye a wide mouth,
And draw out the tongue ^d?

Are ye not children of transgression,
A seed of falsehood,

5 Ye that inflame yourselves ² among the oaks ^e,
Under every green tree;

² Or, with
idols

That slay the children in the valleys ^f,
Under the clefts of the rocks?

6 Among the smooth stones of the valley is thy ^g
portion ^h;

They, they are thy lot ⁱ:

Even to them hast thou poured a drink offering,

Thou hast offered ³ an oblation.

Shall I be appeased for these things?

³ Or, a meal
offering

7 Upon a high and lofty mountain hast thou set thy
bed ^k;

Thither also wentest thou up to offer sacrifice.

8 And behind the doors and the posts hast thou set
up thy memorial ¹:

^a They rest in their beds, or in Sheol, as peacefully as a sleeper. Cf. Job iii.

13-19.

^b To hear your accusation and defend yourselves if you can.

^c Those of the people who were guilty of the prevailing licentious and cruel practices of (probably Canaanite) worship. See note ^a on Hos. iv. 12-14. Cf. Ezek. xvi. 3, 45.

^d Who are they whom you delight in mocking and reviling? These vile worshippers of evil gods dare to mock at the righteous. Cf. Neh. iv. 1-4.

^e Rather, terebinths. For trees as objects of idolatrous worship, or closely connected with it, see Isa. i. 29; Hos. iv. 13.

^f An allusion probably to the worship of the Phoenician Melech. See notes on Isa. xxx. 33; Jer. xix. 5. Cf. 2 Chron. xxviii. 3; 2 Kings xxi. 6.

^g Feminine here and throughout, being put for the inhabitants of the city collectively.

^h There is a play on the words 'smooth' and 'portion', which partly accounts for the obscurity of the clause. Stones, made smooth by winter torrents in the Wadis, as objects of worship had become their 'portion' instead of Jehovah. Cf. Ps. cxix. 57; Jer. iii. 9.

ⁱ i.e. which is allotted. Cf. Judges i. 3, so practically synonymous with 'portion'. Cf. Jer. x. 16; Ps. xvi. 5.

^k We have in verses 7 and 8 obscure references to the obscene rites of Canaanitish worship.

¹ i.e. an image to their god. See note on Ezek. xvi. 17.

For thou hast discovered *thyself* to another than me,
And art gone up;

Thou hast enlarged thy bed,
And made thee a covenant with them;
Thou lovedst their bed where thou sawest it.

And thou wentest to the king^a with ointment, 9
And didst increase thy perfumes,

And didst send thine ambassadors far off,

[†] Heb.
Sheol.

And didst debase thyself even unto ¹ hell. 10
Thou wast wearied with the length of thy way;

Yet saidst thou not, There is no hope:

² Heb. *the*
life of thine
hand.

Thou didst find ² a quickening of thy strength;
Therefore thou wast not ³ faint^b.

³ Heb. *sick.*

And of whom hast thou been afraid and in fear^c, 11
That thou liest, and hast not remembered me,

Nor laid it to thy heart?

Have not I held my peace even of long time, and thou
fearest me not? I will declare thy righteousness^d; 12
and as for thy works, they shall not profit thee. When 13
thou criest, let ⁴ them which thou hast gathered deliver
thee;

⁴ Or, *thy*
rabble of
idols

But the wind shall take them,
A breath shall carry them all away:

But the faithful are assured of salvation and peace.

lvii. 13 b-21^e.

But he that putteth his trust in me shall possess
the land,

And shall inherit my holy mountain^f.

⁵ Or, *it shall*
be said

And ⁵ he shall say, Cast ye up, cast ye up^g, 14
Prepare the way,

^a As she had coquetted with heathen gods, in the same unfaithful spirit had she coquetted with foreign powers. Cf. Ezek. xxiii. 16, 40.

^b She had shewn a marvellous persistence and optimism in this quest for foreign help.

^c The absurdity of thinking that the fear of mortal enemies could be a reason for not fearing the terrible God and misunderstanding His forbearance.

^d These words seem hopelessly difficult to explain. They seem to express a promise, whereas a threat is evidently intended. Is it possible that here the word is used of God's just measure of punishment, just as in Deutero-Isaiah it is used of God's just measure of mercy?

^e Though this paragraph now seems to form an integral part of the whole section, ch. lvii, the situation, and to some extent the style, recall the Deutero-Isaiah, and it is possible that, as Professor G. A. Smith suggests, he may have himself inserted this old prophecy, 1-13a, and added 13b-21 for the sake of the intended contrast. But see *Introd.*, p. 212, note 2.

^f See note on lvi. 7. It probably here means the land as a whole.

^g A road for the return of the Exiles. Cf. xl. 3; lxii. 10.

- Take up the stumblingblock out of the way of my people.
- 15 For thus saith the high and lofty One that inhabiteth eternity,
Whose name is Holy:
I dwell in the high and holy place^a,
With him also that is of a contrite and humble spirit,
To revive the spirit of the humble,
And to revive the heart of the contrite ones.
- 16 For I will not contend for ever,
Neither will I be always wroth:
For the spirit should¹ fail before me,
And the souls which I have made.
- 17 For the iniquity of his covetousness^b was I wroth
and smote him,
I hid *my face* and was wroth:
And he went on² frowardly in the way of his heart.² Heb. *turning away*.
- 18 I have seen his ways, and will heal him:
I will lead him also,
And³ restore comforts unto him and to his mourners.³ Heb. *recompense*.
- 19 I create the fruit of the lips^c:
Peace, peace, to him that is far off
And to him that is near^d,
Saith the LORD;
And I will heal him.
- 20 But the wicked are like the troubled sea^e;
For it cannot rest,
And its waters cast up mire and dirt.

21 There is no peace, saith my God, to the wicked^f.

* * * *

(3) THE FASTS AND SABBATHS OF GOD'S
CHOOSING. lviii (continued from lvi. 8; see Introd., p. 212).

The merely outward fast, in which Jehovah delights not.
lviii. 1-5.

- 58 Cry⁴ aloud^g, spare not,
Lift up thy voice like a trumpet,

⁴ Heb. *with the throat*.

^a i.e. the holy temple at Jerusalem, contrasted with the local sanctuaries and the obscene rites which often characterised them. Cf. Ps. xv.

^b Cf. Jer. vi. 13; Amos viii. 4.

^c The pure offering of praise called forth by God's blessings. Cf. Hos. xiv. 2.

^d The Jews scattered in distant lands and those in Babylon. Cf. Dan. ix. 7. There may be a further reference to the conversion of the heathen. Cf. Eph. ii. 17.

^e See Jer. xlix. 23. Cf. Jude 13. ^f Cf. xlvi. 22, where see note.

^g Addressed by Jehovah to the prophet. Cf. Joel ii. 15. In Babylon the Jews were reduced to prayer, fasting, and meditation.

And declare unto my people their transgression,
And to the house of Jacob their sins ^a.

Yet they seek me daily,

2

And delight to know my ways :

As a nation that did righteousness ^b,

¹ Or,*judgement*

And forsook not the ¹ ordinance of their God,

They ask of me righteous ordinances,

They delight to draw near unto God.

Wherefore have we fasted ^c, *say they*,

3

And thou seest not ?

Wherefore have we afflicted our soul,

And thou takest no knowledge ?

Behold, in the day of your fast ye find *your own*
pleasure,

And ² exact all your labours.

² Or, *oppress
all your
labourers*

Behold, ye fast for strife and contention ^d,

4

And to smite with the fist of wickedness :

³ Or, *Ye
shall not
fast as ye
do this day,
to make &c.*

³ Ye fast not this day

So as to make your voice to be heard on high ^e.

Is such the fast that I have chosen ?

5

The day for a man to afflict his soul ^f ?

Is it to bow down his head as a rush,

And to spread sackcloth and ashes under him ?

Wilt thou call this a fast,

And an acceptable day to the LORD ?

The true fast which pleases Jehovah. lviii. 6-7.

Is not this the fast that I have chosen ?

6

To loose the bonds of wickedness,

To undo the bands of the yoke,

And to let the oppressed go free,

And that ye break every yoke ?

Is it not to deal thy bread to the hungry,

7

And that thou bring the poor that are cast out

to thy house ?

^a Cf. Mic. iii. 8.

^b As a nation might naturally do, if they were really doing their best to keep God's moral laws.

^c Cf. Zech. vii. 1-6, from which we learn that the continuance or otherwise of the fasts instituted in Babylon, became a very important question in post-exilic times.

^d The fast, regarded as an end in itself, tended to an irritation, unchecked by moral and spiritual effort. This is often to be observed to-day among the Moslems in the month of Ramadan.

^e God will take no heed of a fast performed in this spirit. Cf. Shakespeare, 'Words without thoughts never to heaven go', *Hamlet* iii. 3. 98.

^f Afflicting the soul is a synonym for fasting, as we see from ver. 3. The true fast is something quite different from mere self-affliction but involves moral renewal.

When thou seest the naked, that thou cover him;
And that thou hide not thyself from thine own
flesh ^a?

The spiritual blessings of the true fast. lviii. 8-12.

- 8 Then shall thy light break forth as the morning,
And thy healing shall spring forth speedily :
And thy righteousness ^b shall go before thee ;
The glory of the LORD shall be thy rearward.
- 9 Then shalt thou call, and the LORD shall answer ;
Thou shalt cry, and he shall say, Here I am.
If thou take away from the midst of thee the yoke,
The putting forth of the finger ^c, and speaking
wickedly ;
- 10 And if thou ¹ draw out thy soul to the hungry,
And satisfy the afflicted soul ^d ;
Then shall thy light rise in darkness,
And thine obscurity be as the noonday :
- 11 And the LORD shall guide thee continually,
And satisfy thy soul in ² dry places,
And make strong thy bones ;
And thou shalt be like a watered garden,
And like a spring of water, whose waters fail not ^e.
- 12 And they that shall be of thee shall build the old
waste places :
Thou shalt raise up the foundations of many
generations ^f ;
And thou shalt be called The repairer of the breach,
The restorer of paths to dwell in ^g.

¹ Or, be-
stow on the
hungry that
which thy
soul
desireth †

² Or,
drought

The reward of a faithful observance of the Sabbath.

lviii. 13-14.

- 13 If thou turn away thy foot from the sabbath ^h,
From doing thy pleasure on my holy day ;
And call the sabbath a delight,

^a i.e. your fellow men, however poor they may be. Cf. Neh. v. 5. Religious observances are often connected by the prophets with social duties. Cf. Amos viii. 5.

^b Probably it means that the righteous God would direct their path through life (see lli. 12 and note on lxii. 11). For the meaning of righteousness, see Intro., p. 211.

^c i.e. of scorn, the gibing and jeering at others.

^d i.e. of the poor, who fast involuntarily. See note on lviii. 5.

^e As the brooks in the Holy Land usually do in summer. The vividness of the prophets' similes (cf. i. 30; xxxv. 1; xlv. 3; Ezek. xix. 13, &c.) can only be fully appreciated by those who have seen the drought of the East and the rapid recovery after rain (cf. Ps. cvii. 33-35).

^f That have lain waste for many generations; i.e. during the exile. It is, of course, a poetical hyperbole.

^g i.e. habitable streets (Keil).

^h i.e. refrain from trampling upon (profaning),

And the holy of the LORD honourable ;
 ' Or, *him* And shalt honour ¹ it,
 Not doing thine own ways,
 Nor finding thine own pleasure,
 Nor speaking *thine own words* ^a :
 Then shalt thou delight thyself in the LORD ; 14
 And I will make thee to ride upon the high places
 of the earth ^b ;
 And I will feed thee with the heritage of Jacob thy
 father :
 For the mouth of the LORD hath spoken it.
 * * * * *

*HOW JEHOVAH SAVES THE PENITENT
 SINNER^c. lix.*

*Not Jehovah's inability, or indifference, but Israel's
 sins hinder the redemption. lix. 1-8.*

Behold, the LORD's hand is not shortened ^d, that it **59**
 cannot save ;
 Neither his ear heavy, that it cannot hear :
 But your iniquities have separated between you and ²
 your God,
 And your sins have hid his face from you, that he
 will not hear.
 For your hands are defiled with blood, 3
 And your fingers with iniquity ;
 Your lips have spoken lies,
 Your tongue muttereth wickedness.
 None ² sueth ^e in righteousness, 4
 And none pleadeth ^e in truth :
 They trust in vanity ^f, and speak lies ;

^a Refraining from transacting business, and from talking mere talk (omit 'thine own') ; i.e. light talking, for talking's sake. Cf. Hos. x. 4.

^b Rather 'land'. Cf. Deut. xxxii. 13. The sabbath-keeping Jew is promised victorious possession of the Holy Land.

^c It is probable that this chapter, like lvi. 9—lvii, also belongs, at least largely, to the pre-exilic period. For (1) it clearly breaks the connexion, the general reference in this part of the book being to the Jerusalem of the Restoration ; (2) it speaks of sins which brought about the downfall of the city, but were hardly possible in Babylon ; (3) the deliverance foretold implies a general subjugation of Israel's enemies. (4) There is a total absence of the hints, so numerous elsewhere, of release from exile. Dr. G. A. Smith suggests that here, as in lvii, the Deutero-Isaiah borrowed and revised an older prophecy, to warn the exiles against relapsing into their old sins. Were this probable, we should be disposed to regard verses 9-13 and 15b-21 as in the main the work of the Deutero-Isaiah ; but see *Introd.*, p. 212, note 1.

^d See note on l. 2.

^e The common complaint of unjust legal dealings for the sake of gain.

^f They trust in (depend upon) their own conduct, which is morally speaking chaos, the 'waste' of Gen. i. 2 (*tôhu*). Cf. xl. 17 ; xli. 29 ; xlv. 19, with note.

They conceive ^a mischief, and bring forth ^a iniquity.

- 5 They hatch ¹ basilisks' ^b eggs, and weave the spider's ¹ Or, *adders'* web ^b :

He that eateth of their eggs dieth,
And that which is crushed breaketh out into a
viper.

- 6 Their webs shall not become garments,
Neither shall they cover themselves with their
works :

Their works are works of iniquity,
And the act of violence is in their hands.

- 7 Their feet run to evil ^c,
And they make haste to shed innocent blood :
Their thoughts are thoughts of iniquity ;
Desolation and destruction are in their ² paths.

² Or, *high*
ways

- 8 The way of peace they know not ;
And there is no ³ judgement ^d in their goings :
They have made them crooked paths ^e ;
Whosoever goeth therein doth not know peace.

³ Or, *right*

*Hence the people long in vain for a succour that
does not come. lix. 9-11.*

- 9 Therefore is judgement ^f far from us,
Neither doth righteousness ^f overtake us :

We look for light,
But behold darkness ;

For brightness,
But we walk in obscurity.

- 10 We grope for the wall like the blind,
Yea, we grope as they that have no eyes :
We stumble at noonday as in the twilight ;
⁴ Among them that are lusty we are as dead men.

⁴ Or, *We*
are in dark
places like
the dead

- 11 We roar all like bears,
And mourn sore like doves :

^a Metaphors used to express their plans and outward acts respectively.

^b Further metaphors to shew that their plans, cunningly conceived and persistently carried out, were both useless to themselves and harmful and cruel to others. See Job xv. 35.

^c Parts of this and the next verse are quoted in Rom. iii. 15-17, and, with other quotations there introduced, found their way into Ps. xiv and in a MS. of LXX and the Vulgate, and so came to be included in the Prayer-Book version of the Psalm.

^d Rather, 'justice'.

^e Ways of action depending on mere whims and pleasures, leading them in different directions, instead of encouraging an undeviating standard of right.

^f Here, in the Deutero-Isaianic sense, as practically equivalent to salvation. See xlii. 6, &c. As they had shewn no justice, they could not expect 'justice', in this sense, from God. Here the original meaning of the words seems practically to have disappeared.

We look for judgement ^a,
 But there is none ;
 For salvation,
 But it is far off from us.

The people realise and confess their sins. lix. 12-15a.

For our transgressions are multiplied before thee, 12
 And our sins testify against us :
 For our transgressions are with us ^b,
 And as for our iniquities, we know them :
 In transgressing and denying the LORD, 13
 And turning away from following our God,
 Speaking oppression and revolt,
 Conceiving and uttering from the heart words
 of falsehood.
 And judgement ^c is turned away backward, 14
 And righteousness ^c standeth afar off ;
 For truth is fallen in the street ^d,
 And uprightness cannot enter.
 Yea, truth is lacking ; 15
 And he that departeth from evil maketh himself
 a prey ^e :

Jehovah intervenes to punish their enemies.

lix. 15b-18.

And the LORD saw it,
 And it displeased him that there was no judgement ^f.
 And he saw that there was no man, 16
 And wondered that there was ¹ no intercessor ^g :
 Therefore his own arm brought salvation unto
 him ;
 And his righteousness, it upheld him.
 And he put on righteousness as a ² breastplate ^h, 17

¹ Or, none
 to interpose

² Or, coat of
 mail

^a See note on ver. 9.

^b i.e. are known to us.

^c Here, as in ver. 8, in the earlier sense of justice.

^d Probably with special reference to open places, where judgement is still administered in the East. See note on Amos v. 12.

^e They set upon those who refuse to join them in their wickedness.

^f Here again allied to righteousness and salvation.

^g There was no one to perform the righteous act of punishing the wicked and rewarding the righteous.

^h Though the weapons, &c., here mentioned are all defensive, their symbolism has reference to God's work for others. God is compared to a fully armed soldier, whom none can possibly harm. He can, by His arm alone (i.e. His Almighty power), punish and save as He will. He needs no weapons of offence. St. Paul applies the thought, though differently, to the spiritual panoply of the Christian soldier (Eph. vi. 13-17).

And ¹an helmet of salvation upon his head ; ¹ Or, *salvation for an helmet*
 And he put on garments of vengeance for clothing,
 And was clad with zeal as a cloke.

- 18 According to their ²deeds, accordingly he will repay, ² Heb. *recompences*.
 Fury to his adversaries,
 Recompence to his enemies ;
 To the ³islands he will repay recompence. ³ Or, *coastlands* †

He inspires terror in the wide world, and brings salvation to the righteous of His people. lix. 19-20.

- 19 So shall they fear the name of the LORD from the west,

And his glory from the rising of the sun :

⁴For he shall come as ⁵a rushing ^a stream,
 Which the breath of the LORD ^b driveth.

- 20 And a redeemer shall come to Zion,
 And unto them that turn from transgression in Jacob,

Saith the LORD.

A word of promise to the prophet^c. lix. 21.

- 21 And as for me, this is my covenant with them, saith the LORD : my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

* * * *

II. THE BEAUTY AND GLORY OF RESTORED ISRAEL. lx—lxiii. 6.

(1) *THE RESTORED EXILES ARE ENRICHED BY THE ABUNDANCE OF THE GENTILES.* lx.

The Gentiles seek the New Jerusalem as a light out of darkness. lx. 1-3.

- 60 Arise^d, shine ;
 For thy light is come,

^a Lit. 'narrow' ; i.e. hemmed in between its banks.

^b i.e. 'a mighty tempest', just as in Ps. lxxx. 10 mighty cedars are called 'cedars of God'. See note on Jonah iii. 3.

^c If these words are in their right place it seems most natural, with Klostermann, to refer them to the prophet himself. In which case it is a solemn promise that the prophetic power would continue in perpetuity. The same promise is made of the kingship and priesthood in Jer. xxxi. 14-22. The passage in style resembles Gen. xvii. 1-7 (P). It is possible, however, that it may have been transferred from some other place, e.g. after li. 16, in which case it originally referred to the faithful Israelites.

^d Arise out of the night of exile and oppression to a day of hope and activity.

And the glory of the LORD is risen upon thee.
 For, behold, darkness shall cover the earth, 2
 And gross darkness the peoples :
 But the LORD shall arise upon thee,
 And his glory shall be seen upon thee.
 And nations shall come to thy light, 3
 And kings to the brightness of thy rising ^a.

Jerusalem rejoices in the return of the Exiles with the riches of the Gentiles. lx. 4-9.

Lift up thine eyes round about, and see : 4
 They all gather themselves together,
 They come to thee :
 Thy sons shall come from far,
 And thy daughters shall be ¹ carried in the arms ^b.
 Then thou shalt see and ² be lightened ^c, 5
 And thine heart shall tremble ^d and be enlarged ;
 Because the abundance ^e of the sea shall be turned
 unto thee,
 The wealth of the nations shall come unto thee.
 The multitude of camels shall cover ^f thee, 6
 The ³ dromedaries of Midian and Ephah ^g ;
 They all shall come from Sheba ^h :
 They shall bring gold and frankincense,
 And shall ⁴ proclaim the praises of the LORD.
 All the flocks of Kedar shall be gathered together 7
 unto thee,
 The rams of Nebaioth ⁱ shall minister unto thee :
 They shall come up with acceptance on mine altar,
 And I will ⁵ glorify ⁶ the house of my glory.
 Who are these that fly as a cloud, 8
 And as the doves to their windows ^k ?

^{† 1} Heb.
nursed up-
on the side.

² See
Ps. xxxiv. 5.

^{† 3} Or,
young
camels

⁴ Heb. bring
good tidings
of the
praises.

⁵ Or,
beautify

⁶ Or, my
beautiful
house

^a The metaphor is here differently applied. In verses 1 and 2 it is Jehovah who, like the rising sun, illumines the face of the waking nation, while the world still lies in darkness. Here the nation is herself compared to the rising sun, to which the world is attracted.

^b The Oriental way of nursing children is to carry them on the hip (marg.) The nurses here are the Gentiles. Cf. xlix. 23.

^c i. e. be radiant with joy.

^d i. e. with happy excitement.

^e i. e. wealth borne on the sea.

^f i. e. tower all around thee.

^g A son of Midian (Gen. xxv. 4), here representing a Midianite tribe.

^h A powerful and wealthy trading people of South Arabia, famous for their gold and perfumes. See 1 Kings x. 2 ; Ps. lxxii. 10, 15 ; Jer. vi. 20.

ⁱ Kedar and Nebaioth are nomad pastoral peoples referred to together in Assyrian monuments. We have an example of tribute paid in lambs and wool in the case of Moab (2 Kings iii. 4). See note on Isa. xv. 2.

^k The Exiles come in crowds to Jerusalem as to their natural home.

- 9 Surely the isles ^a shall wait for me ^b,
 And the ships of Tarshish ^c first,
 To bring thy sons from far,
 Their silver and their gold with them,
 For the name of the LORD thy God,
 And for the Holy One of Israel,
 Because he hath ¹ glorified thee.

¹ Or,
beautified

The Gentiles help in building the City and the Temple.

lx. 10-13.

- 10 And strangers shall build up thy walls,
 And their kings shall minister unto thee:
 For in my wrath I smote thee,
 But in my favour have I had mercy on thee.
- 11 Thy gates also shall be open continually;
 They shall not be shut day nor night;
 That men may bring unto thee the wealth of the
 nations,
 And their kings led ^d *with them*.
- 12 For ^e that nation and kingdom that will not serve
 thee shall perish;
 Yea, those nations shall be utterly wasted.
- 13 The glory of Lebanon shall come unto thee,
 The fir tree, ² the pine, and the box tree together; ² See
 To beautify the place of my sanctuary, ch. xli. 19.
 And I will make the place of my feet ^f glorious.

*Their former oppressors pay willing homage and tribute
 to the 'City of Jehovah'. lx. 14-17a.*

- 14 And the sons of them that afflicted thee shall come
 bending unto thee;
 And all they that despised thee
 Shall bow themselves down at the soles of thy
 feet;
 And they shall call thee The city of the LORD,
 The Zion of the Holy One of Israel.

^a Better 'coastlands.'

^b Trust hopefully in me, and so be willing to do my behests. Cf. Ps. lxi. 3.

^c See note on Isa. ii. 16.

^d Generally explained as led in triumph by their own peoples; but this does not well suit the context. It might equally mean preceded by attendants. (So Gesenius, &c.)

^e Duhm and Cheyne regard this verse as a later interpolation. It seems to strike a somewhat discordant note, and it may have been suggested by Zech. xiv. 17-19, which in thought it resembles.

^f Cf. Ps. xcix. 5; cxxxii. 7, where the Sanctuary is called God's footstool. The idea is that God is in heaven but touches the earthly sanctuary with His feet. See note on lxvi. 1.

Whereas thou hast been forsaken and hated, 15
 So that no man passed through thee,
 I will make thee an eternal excellency^a,
 A joy of many generations.
 Thou shalt also suck the milk of the nations, 16
 And shalt suck the breast of kings^b:
 And thou shalt know that I the LORD am thy
 saviour,
 And thy redeemer, the Mighty One of Jacob.
 For brass I will bring gold, 17
 And for iron I will bring silver,
 And for wood brass,
 And for stones iron:

*The beauty and prosperity of a righteous people under
 a righteous Ruler. lx. 17b-22.*

I will also make thy officers peace,
 And ¹ thine exactors^c righteousness.
¹ Or, *thy taskmasters* Violence shall no more be heard in thy land, 18
 Desolation nor destruction within thy borders;
 But thou shalt call thy walls Salvation,
 And thy gates Praise^d,
 The sun shall be no more thy light by day; 19
 Neither for brightness shall the moon give light
 unto thee:
 But the LORD shall be unto thee an everlasting
 light,
² Or, *beauty* And thy God thy ² glory^e.
 Thy sun shall no more go down, 20
 Neither shall thy moon withdraw itself:
 For the LORD shall be thine everlasting light,
 And the days of thy mourning shall be ended.
 Thy people also shall be all righteous, 21
 They shall inherit the land for ever;
 The branch of my planting,
 The work of my hands,
 That I may be glorified.

^a A thing of everlasting beauty. Cf. Amos vi. 8; viii. 7; Isa. xxxv. 2.

^b Cf. xlix. 23.

^c Instead of the officers who had oppressed them in Babylon, peace and righteousness would become their rulers. What is mainly thought of is the righteous rule of Jehovah.

^d Their walls and gates (i.e. their real defence) would be the salvation which God would give them, and their renown (or the realisation of God's glory) in the eyes of other nations. Cf. xxvi. 1.

^e Cf. Rev. xxi. 23; xxii. 5. See Ezek. xliii. 2.

- 22 The little one ^a shall become a thousand,
 And the small one a strong nation :
 I the LORD will hasten it in its time.

(2) *THE HAPPY AND GLORIOUS LIFE WHICH
 THE PROPHET FORETELLS FOR ISRAEL.* lxi—lxii.

*The prophet is inspired to declare the liberty and pros-
 perity of his people* ^b. lxi. 1—9.

- 61 The spirit of the Lord God is upon me ;
 Because the LORD hath anointed me to preach
 good tidings unto the ¹ meek ; ¹ Or, *poor*
 He hath sent me to bind up the brokenhearted,
 To proclaim liberty to the captives,
 And ² the opening of *the prison* to them that are ² Or, *open-*
 bound ^c ; *ing* of the
eyes
 2 To proclaim ³ the acceptable year of the LORD ^d, ³ Or, *the*
year of the
LORD'S good
pleasure [†]
 And the day of vengeance of our God ;
 To comfort all that mourn ;
 3 To appoint unto them that mourn in Zion,
 To give unto them a garland ^e for ashes,
 The oil ^e of joy for mourning,
 The garment of praise ^e for the spirit of heavi-
 ness ;
 That they might be called trees of righteousness ^f,
 The planting of the LORD,
 That he might be glorified.
 4 And they shall build the old wastes,
 They shall raise up the former desolations,
 And they shall repair the waste cities,
 The desolations of many generations.
 5 And strangers shall stand and feed your flocks,
 And aliens shall be your plowmen and your vine-
 dressers ^g.

^a The relatively small number of Exiles who would return from Babylon.

^b Several commentators (e.g. Delitzsch and Cheyne) suppose that the speaker in this section is Jehovah's Servant. In favour of this view, we have the fact that the anointing by the spirit and the mission of the speaker correspond in some ways to those of the Servant (see especially xlii. 1, 7). On the other hand, there is no direct identification of the speaker with the Servant, and he here occupies a subordinate position, the stress being laid, not on the personality of the speaker, but on the work which forms the subject of his teaching, and which corresponds very closely to the previous parts of this book. ^c Cf. xlii. 7.

^d The year of Jehovah's good pleasure ; i.e. the year in which He performs acts of grace and mercy. God's mercy belongs to a year, His vengeance to a day. Cf. lxiii. 4.

^e Accompaniments of feasting. The words for 'garland' and 'ashes' are composed of the same three consonants in a different order.

^f Trees planted by the righteous One.

^g The more menial offices were to be performed by strangers, just as some

But ye shall be named the priests of the LORD: 6
 Men shall call you the ministers of our God ^a:
 Ye shall eat the wealth of the nations,
 And ¹ in their glory shall ye boast yourselves.
 For your shame *ye shall have* double ^b; 7
 And for confusion they shall rejoice in their portion:
 Therefore in their land they shall possess double:

¹ Or, to their
 glory shall
 ye succeed

Everlasting joy shall be unto them.

For I the LORD love judgement, 8
 I hate robbery ² with iniquity ^c;

² Or, for
 (or with) a
 burnt
 offering

And I will give them their recompence in truth ^d,
 And I will make an everlasting covenant with them.
 And their seed shall be known among the nations, 9

And their offspring among the peoples:
 All that see them shall acknowledge them,
 That they are the seed which the LORD hath blessed.

*Zion, contemplating her glorious position in the world,
 sings a hymn of gladness. lxi. 10—11.*

I will greatly rejoice in the LORD, 10
 My soul shall be joyful in my God;
 For he hath clothed me with the garments of
 salvation,
 He hath covered me with the robe of righteous-
 ness ^e,

³ Heb.
 decketh as
 a priest.

As a bridegroom ³ decketh himself with
 a garland,
 And as a bride adorneth herself with her
 jewels.

For as the earth bringeth forth her bud, 11
 And as the garden causeth the things that are
 sown in it to spring forth;

So the Lord GOD will cause righteousness and
 praise ^f to spring forth before all the nations.

of the Jews themselves had been left behind at the Exile to do similar work at Jerusalem (2 Kings xxiv. 14).

^a The Israelites would be the Priests and Levites of the new enlarged community.

^b The double happiness and possessions of the firstborn to make up for past misery and poverty. The other nations in this respect would be like younger sons.

^c Generally explained of the injustice and oppression of the Exile, but the meaning is far from certain.

^d i.e. in exact accordance with His promises.

^e Here, again, in the usual Deutero-Isaianic sense of God's righteous dealings with His people. See Intro., pp. 211, 216.

^f i.e. renown.

The prophet confidently strives after the performance of this Divine promise. lxii. 1-9.

- 62 For Zion's sake will I not hold my peace,
And for Jerusalem's sake I will not rest,
Until her righteousness^a go forth as brightness,
And her salvation^a as a lamp that burneth.
- 2 And the nations shall see thy righteousness^a,
And all kings thy glory:
And thou shalt be called by a new name^b,
Which the mouth of the LORD shall name.
- 3 Thou shalt also be a crown of beauty in the hand
of the LORD,
And a royal diadem in the hand^c of thy God.
- 4 Thou shalt no more be termed Forsaken^d;
Neither shall thy land any more be termed Desolate:
But thou shalt be called¹ Hephzi-bah,
And thy land² Beulah:
For the LORD delighteth in thee,
And thy land shall be married.
- 5 For as a young man marrieth a virgin,
So shall thy sons marry thee^e:
And³ as the bridegroom rejoiceth over the bride,
So shall thy God rejoice over thee.
- 6 I have set watchmen^f upon thy walls, O Jeru-salem;
They shall never hold their peace day nor night:
Ye that are the LORD's remembrancers^g,⁴ take ye¹ Or, keep
no rest, not silence
- 7 And give him no⁵ rest, ² Heb. silence.

^a See Introd., pp. 211, 216.

^b A name to express her new dignity and honour. Cf. Rev. ii. 17; iii. 12.

^c Better 'palms' (so Hebrew strictly). The repetition of the word 'hand' spoils the parallelism. The crown and diadem are emblems of the new glory of Israel in the sight of the world. They are in God's hand, because Israel is God's possession, and under His protection and guidance. Cf. Ps. xciv. 7.

^d i.e. by Jehovah thy Husband.

^e A very curious mixture of metaphor. The inhabitants of Jerusalem are, according to a common metaphor, called the sons of the city personified as a mother, and they are also compared to a husband who comes to woo her, an allusion to the prospective return of the Exiles; but by a slight emendation of the text some scholars read, 'So shall thy builder (Ps. cxlvii. 2) marry thee.'

^f Frequently explained as prophets (see note on Isa. xxi. 6; cf. Hab. ii. 1), implying the continuance of the prophetic order in the New Jerusalem (cf. lix. 21); but in any case the chief function of these guardians of the city is not to teach, but to pray and remind Jehovah of His promise. It seems best, therefore, to explain it of the faithful in Israel, who are all priests (see lxi. 6), and to understand the speaker as the prophet himself, as in ver. 1.

^g See Glossary.

Till he establish, and till he make Jerusalem
a praise in the earth.

The LORD hath sworn by his right hand, 8
And by the arm of his strength,

Surely I will no more give thy corn to be meat
for thine enemies;

¹ Or, vintage
And strangers shall not drink thy ¹ wine, for the
which thou hast laboured ^a:

But they that have garnered it shall eat it, and ⁹
praise the LORD;

And they that have gathered it shall drink it in
the courts of my sanctuary.

*He bids the Exiles leave Babylon, and prepare for their
glorious destiny. lxii. 10-12.*

Go through, go through the gates; 10

Prepare ye the way of the people;

Cast up, cast up the high way ^b;

Gather out the stones;

^{†2} Or, over
Lift up an ensign ² for the peoples ^c.

Behold, the LORD hath proclaimed unto the end ¹¹
of the earth,

Say ye to the daughter of Zion, Behold, thy
salvation ^d cometh;

Behold, his reward is with him,

³ Or, work
And his ³ recompence before him ^e.

And they shall call them The holy people, 12

The redeemed of the LORD:

And thou shalt be called Sought out ^f,

A city not forsaken.

(3) *JEHOVAH'S TRIUMPH OVER EDOM*^g. lxiii. 1-6.

The prophet asks: lxiii. 1a.

Who ^h is this that cometh from Edom ⁱ,

63

With ⁴ dyed garments from Bozrah ^k?

^{†4} Or,
crimsoned

^a Cf. Jer. v. 17.

^b See lvii. 14.

^c The banner under which the Israelites march is to tower high up above the nations, that all may see their glorious return. Cf. lx. 3.

^d i. e. thy Saviour, Jehovah. Cf. the similar use of righteousness, lviii. 8.

^e Repeated from xl. 10.

^f i. e. much sought after.

^g It is a grave misconception of this 'Drama of Divine Vengeance' to apply it soteriologically. It exhibits only Jehovah's judgement against His adversaries. Cf. lix. 16, 17; Rev. xix. 15.

^h The prophet sees the symbolical figure of Jehovah, who has just taken vengeance on Edom.

ⁱ Edom very probably here is used to typify all the persistent enemies of Israel who defied Jehovah's might. See ver. 6.

^k An important town of Edom (see note on Jer. xlix. 13), here probably

This that is glorious in his apparel,
Marching in the greatness of his strength?

The Figure replies: lxiii. 1b.

I that speak in righteousness^a, mighty to save.

The prophet asks again: lxiii. 2.

2 Wherefore art thou red^b in thine apparel,
And thy garments like him that treadeth in the
winefat?

The Divine answer. lxiii. 3-6.

3 I have trodden the winepress alone^c;
And of the peoples there was no man with me^d:
Yea, I¹ trod them in mine anger,
And trampled them in my fury;
And their² lifeblood³ is sprinkled upon my garments,

¹ Or, will
tread . . .
and trample
² Or,
strength

And I⁴ have stained all my raiment.
4 For the day^e of vengeance⁵ was in mine heart,
And⁶ the year^e of my redeemed is come.

³ Or, shall be
⁴ Or,
will stain
⁵ Or, is
⁶ Or, my
year of
redemption

5 And I looked, and there was none to help;
And I wondered that there was none to uphold^f:
Therefore mine own arm brought salvation unto me;
And my fury, it upheld me.

6 And⁷ I trod down the peoples^g in mine anger,
And⁸ made them drunk^h in my fury,
And I⁹ poured out their lifeblood on the earth.

⁷ Or, I will
tread . . .
and make . . .
and I will
pour out
⁸ Or,
according to
another
reading,
brake them
in pieces
⁹ Or,
brought
down their
strength to
the earth

Part IVⁱ.

THE DIVINE JUDGEMENT. lxiii. 7—lxvi.

I. THE PROPHET'S PRAYER. lxiii. 7—lxiv. 12.

*The prophet gratefully recalls Jehovah's tender sympathy
in the past. lxiii. 7-9.*

7 I will make mention of the lovingkindnesses of the
LORD^k, and the praises of the LORD, according to all

chosen for the sake of a play on the word, the verb *bašar* meaning 'to gather grapes'. Cf. Jer. xlix. 9; Obad. 5.

^a See Introd., pp. 211, 216.

^b Here, again, there is a play on the name Edom (red). Cf. Gen. xxv. 25, 30.

^c This symbolism is adopted in the Apocalypse, where it is applied to the final punishment of the wicked (Rev. xiv. 18-20).

^d Cf. lix. 16, 17. No one of the nations would help in this work of vengeance for the deliverance of His people.

^e See note on lxi. 2.

^f See note on ver. 3.

^g The hostile among the nations generally. See note on ver. 1.

^h See note on Jer. xxv. 15.

ⁱ This part was probably written at an early period of the Exile (see Introd., pp. 212, 213).

^k Cf. Ps. lxxvii. 11-12.

that the LORD hath bestowed on us ; and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. 8
For he said,

Surely, they are my people ^a,

Children that will not deal falsely :

So he was their saviour.

¹ Another reading is, *In all their adversity he was no adversary.*

¹ In all their affliction he was afflicted ^b, 9

And the angel of his presence ^c saved them :

In his love and in his pity he redeemed them ;

And he bare them, and carried them ^d

All the days of old.

A righteous anger had given way to tender reminiscences and love. lxiii. 10-14.

But they rebelled, and grieved his holy spirit : 10

Therefore he was turned to be their enemy,

And himself fought against them.

² Or, *Then his people remembered the ancient days of Moses &c.*

² Then he remembered the days of old, 11

Moses, and his people,

Saying ^e, Where is he that brought them up out of the sea with the ³ shepherds ^f of his flock ?

³ Another reading is, *shepherd.*

Where is he that put his holy spirit ^g in the midst of them ?

That caused his glorious arm ^h to go at the right 12
hand of Moses ?

That divided the water before them, to make himself an everlasting name ?

That led them through the depths, as an horse 13
in the wilderness ⁱ,

That they stumbled not ?

As the cattle that go down into the valley ^k, 14

^a Cf. Hos. xi. 1.

^b The margin is a rendering of the Hebrew text, the R.V. itself is that of the Massoretic emendation. The words 'to him' (low) and 'not' (lo) are constantly confused, as in Isa. ix. 3.

^c Lit. 'face'. The phrase combines the thought of Exod. xxxiii. 2 and 14.

^d Cf. Exod. xix. 4 ; Deut. xxxii. 11.

^e Jehovah is reasoning with Himself. This is tantamount to saying, 'Why should I not intervene now to help and save, as I did then ?'

^f i. e. Moses and the elders of Israel.

^g See Num. xi. 17, 25-29.

^h The power of God which moved at Moses's 'right hand', of which power the rod was the symbol.

ⁱ They were led through the Red Sea as safely as a horse gallops on the steppes.

^k i. e. the cattle led down in the evening from the bare heights to the peaceful shelter. The reference is probably to the entry into Canaan. Cf. Ps. lxxvii. 20 ; xcv. 11. The prophet echoes the thought he has put into Jehovah's mouth.

The spirit of the LORD caused them to rest :
 So didst thou lead thy people,
 To make thyself a glorious name.

*He appeals to the Father's love, for a nation estranged,
 but still His own. lxiii. 15-19.*

- 15 Look down from heaven,
 And behold from the habitation of thy holiness and
 of thy glory :
 Where is thy zeal and thy mighty acts ?
 The yearning of thy bowels^a and thy compassions
 are restrained toward me.
- 16 For thou art our father, though Abraham knoweth
 us not,
 And Israel doth not acknowledge us^b :
 Thou, O LORD, art our father ;
 Our redeemer from everlasting is thy name.
- 17 O LORD, why dost thou make us to err from thy
 ways,
 And hardenest our heart from thy fear^c ?
 Return for thy servants' sake,
 The tribes of thine inheritance.
- 18 Thy holy people possessed *it* but a little while^d :
 Our adversaries have trodden down thy sanctuary^e.
- 19 We are become as they over whom thou never
 barest rule ;
 As they that were not called by thy name^f.

*He entreats Jehovah to manifest Himself in power
 against their enemies. lxiv. 1-3.*

- 64 Oh that thou wouldest rend the heavens,
 That thou wouldest come down,
 That the mountains might ¹flow down^g at thy¹ Or, *quake*
 presence ;

^a See note on Jer. iv. 19. Cf. Isa. xvi. 11.

^b It is a greater thing to claim Jehovah as their God than Abraham and Israel as their ancestors ; but there is the further thought, that they had acted unworthily of these great ancestors.

^c The obstinate refusal of grace had the effect of hardening the heart, which, in this limited sense, may be regarded as the work of God. Cf. Isa. vi. 10.

^d The possession of Canaan was short when it was remembered that God was the giver, and that in spite of faults they were His holy people.

^e This verse tends to prove that this section is the work of a Trito-Isaiah. See *Introd.*, p. 213.

^f We are become as they who are no longer regarded as thy people and subject to thy authority. See note on Amos ix. 12.

^g A common token of the Divine presence. See note on Mic. i. 4. Cf. Ps. l. 1-6.

[Ch. lxiv.
1 in Heb.]

As when fire kindleth the brushwood, 2
And the fire causeth the waters to boil ^a:
 To make thy name known to thine adversaries,
 That the nations may tremble at thy presence!
 When thou didst terrible things which we looked 3
 not for,
 Thou camest down,
 The mountains flowed down ^b at thy presence ^c.

Jehovah has always rewarded the righteous; but could unclean sinners like themselves expect salvation? lxiv. 4-7.

For from of old men have not heard, 4
 Nor perceived by the ear,
 Neither hath the eye ¹ seen

¹ Or, *seen, O God, beside thee, one which &c.*

A God beside thee,
 Which worketh for him that waiteth for him.
 Thou ² meetest him that rejoiceth and worketh 5
 righteousness,

² Or, *sparest*

Those that remember thee in thy ways:
 Behold, thou wast wroth, and we sinned:

† ³ Or, *In those is continuance, and we shall be saved*
 The text is probably corrupt.

³ In them *have we been* of long time,
 And shall we be saved ^d?
 For we are all become as one that is unclean, 6
 And all our righteousnesses are as a polluted garment:

And we all do fade as a leaf;
 And our iniquities, like the wind, take us away.
 And there is none that calleth upon thy name, 7
 That stirreth up himself to take hold of thee:

For thou hast hid thy face from us,
 And ⁴ hast ⁵ consumed us by means of our iniquities ^e.

† ¹ According to some ancient versions, *hast delivered us into the power of.*

Yet Jehovah is merciful, and will not overlook the desecration of His holy city, and holy Temple. lxiv. 8-12.

⁵ Heb. *melled.*

But now, O LORD, thou art our father; 8
 We are the clay, and thou our potter ^f;

^a The raging of the fire and the tumult of the boiling water are the points of comparison.

^b See note on ver. 1.

^c These two lines are an exact repetition of ver. 1b, and should be rendered, 'that thou wouldest come down, that the mountain might', &c. Verses 2 and 3a should be taken in close connexion with 2b, which is better rendered 'might tremble', &c.

^d In spite of the uncertainty of this verse, the general meaning of this section seems clear. There is an evident contrast between their actual condition and its consequences described in verses 6 and 7, and that of those who can reasonably expect God's mercy in verses 4 and 5.

^e The reading of margin, here preferred, depends on a very slight difference of consonants. God had given them over to the deserved consequence of their sins.

^f Cf. Jer. xviii. 2 ff. The father will not unnecessarily leave his children, nor

- And we all are the work of thy hand.
 9 Be not wroth very sore, O LORD,
 Neither remember iniquity for ever :
 Behold, look, we beseech thee, we are all thy people.
 10 Thy holy cities are become a wilderness,
 Zion is become a wilderness,
 Jerusalem a desolation.
 11 Our holy and our beautiful house, where our fathers
 praised thee^a, is burned with fire ;
 And all our pleasant things are laid waste.
 12 Wilt thou refrain thyself for these things, O LORD^b ?
 Wilt thou hold thy peace, and afflict us very sore ?

II. JEHOVAH'S ANSWER : HE MUST PUNISH
 SINNERS, BUT WILL REWARD HIS FAITH-
 FUL SERVANTS. lxv. 1—lxvi. 18a.

(1) *DIVINE THREATS AND PROMISES.* lxv.

The recompence of idolatry. lxv. 1-7.

- 65 I¹ am inquired^c of by them that asked not *for me* ;¹ Or, *was inquired of*
 I² am found^c of them that sought me not :² Or, *was found*
 I said, Behold me, behold me, unto a nation³ that³ Or, *as otherwise*
 was not called by my name^d.^{read, that hath not called upon †}
 2 I have spread out my hands all the day unto a
 rebellious people,
 Which walketh in a way that is not good,
 After their own thoughts ;
 3 A people that provoketh me to my face continually,
 Sacrificing in gardens^e,
 And burning incense upon bricks^f ;

the potter the vessel he has made himself. The value and beauty of the holy cities and holy house are what are here insisted on.

^a A probable reference to the Pre-exilic Temple songs as in Jer. xxxiii. 11 ; Ps. cxxxvii. 3. Cf. Amos v. 23 ; Isa. xxx. 29.

^b Wilt thou allow all this to be done, and not interfere ?

^c The people who now inquire of God and find Him in prayer (see last chapter) are a people who have not sought Him in the past, in spite of His many appeals, but have provoked Him by their idolatries. The meaning of the passage is rendered easier, however, by explaining the verbs as meaning, 'I allowed Myself to be inquired of and found' ; i.e. I offered Myself for men to seek. The words are in the past tense. In any case they refer to the Jewish people, and not to the Gentiles, as the passage is applied by St. Paul in Rom. x. 20.

^d The R.V. text would mean that the Jews had become like the Gentiles, and no longer deserved to be considered God's people ; but the vocalisation adopted by the versions (margin) is most probably correct.

^e This form of worship is only mentioned in this part of the book (see lxvi. 17) and in Isa. i. 29, and is clearly Palestinian and pre-exilic. See Introd., p. 213.

^f i.e. probably on the tiles of the houses. Cf. Zeph. i. 5, where see note.

¹ Or, *dwell*² Or, *vaults*

Which ¹ sit among the graves, 4
 And lodge in the ² secret places ^a;
 Which eat swine's flesh ^b,
 And broth of abominable things ^c is in their
 vessels;

Which say, Stand by thyself, come not near to
 me, for I am holier than thou ^d:

These are a smoke in my nose,
 A fire that burneth all the day.

Behold, it is written before me: 6

I will not keep silence,

But will recompense, yea, I will recompense into
 their bosom,

Your own iniquities, 7

And the iniquities of your fathers together,
 Saith the LORD,

Which have burned incense upon the mount-
 ains ^e,

And ³ blasphemed me upon the hills ^e:

³ Or, *defied*⁴ Or,
*measure
their for-
mer work*

Therefore will I ⁴ first ^f measure their work into
 their bosom.

Yet a faithful remnant will again inherit Zion.

lxv. 8—10.

Thus saith the LORD, 8

As the new wine is found in the cluster ^g,
 And one saith, Destroy it not, for a blessing is in it:
 So will I do for my servants' sakes,
 That I may not destroy them all.

And I will bring forth a seed out of Jacob, 9
 And out of Judah an inheritor of my
 mountains:

And my chosen shall inherit it,
 And my servants shall dwell there.

^a i.e. probably the caves used as sepulchres, again a Palestinian feature. This constant frequenting of tombs was probably for the purpose of necromancy, a custom prevalent in Palestine in Isaiah's time (see note on Isa. viii. 19), and it may be of obtaining oracles in dreams.

^b A thing specially forbidden by Jewish law (Deut. xiv. 8). There is no mention of swine in Babylon.

^c The Hebrew word here is the technical name for sacrificial flesh not eaten within the prescribed time. See Ezek. iv. 14. Cf. Lev. vii. 18; xix. 17.

^d This idolatry was combined with Pharisaical hypocrisy.

^e A common situation for Palestinian sanctuaries. See lvi. 7; Hos. iv. 13; Jer. ii. 20.

^f Before I can heal those deserving of it.

^g The grape-gatherers will preserve the few juicy clusters which they find, even though most of the vintage is worthless.

- 10 And Sharon^a shall be a ¹ fold of flocks,
 And the valley of Achor^a a place for herds to lie^{1 Or, pasture}
 down in,
 For my people that have sought me.

The rebellious apostates will be utterly destroyed.

lxv. 11-12.

- 11 But ye that forsake the LORD,
 That forget my holy mountain,
 That prepare a table for ² Fortune^b,
 And that fill up mingled wine unto ³ Destiny^b;
 12 I will destine^c you to the sword,
 And ye shall all bow down to the slaughter:
 Because when I called, ye did not answer;
 When I spake, ye did not hear;
 But ye did that which was evil in mine eyes,
 And chose that wherein I delighted not.

² Heb. Gad. See Gen. xxx. 11.†
³ Heb. Meni.†

The fate of the sinners and of the faithful again contrasted. lxv. 13-16.

- 13 Therefore thus saith the Lord GOD,
 Behold, my servants shall eat,
 But ye shall be hungry;
 Behold, my servants shall drink,
 But ye shall be thirsty:
 Behold, my servants shall rejoice,
 But ye shall be ashamed:
 14 Behold, my servants shall sing for joy of heart,
 But ye shall cry for sorrow of heart,
 And shall howl for ⁴ vexation of spirit.
 15 And ye shall leave your name for ⁵ a curse^d unto
 my chosen,
 And the Lord GOD shall slay thee;
 And he shall call his servants by another name^e:
 16 So that he who blesseth himself in the earth

⁴ Heb. breaking.
⁵ Heb. an oath.

^a The two limits, west and east, of the land west of Jordan; but there may be in Achor an indirect reference to the sin of Achan. See note on Hos. ii. 15.

^b The cult of Gad ('fortune') and Meni ('destiny') appears to have been borrowed from the Canaanites, or possibly the Phoenicians. A trace of the former is found in Gen. xxx. 11 (see R.V.) and also in the name Baal-gad, a northern town south of Hermon (Joshua xi. 17, &c.). They came to be identified with the planets Jupiter and Venus. There is no conclusive evidence of this cult in Babylon. See Introd., p. 213. It was absurd of them to expect Jehovah's help, when they still continued their old idolatries and superstitions.

^c There is here a play on the word Meni.

^d A name to be uttered in imprecations, such as 'God make thee like them'.

^e See note on lxii. 2.

† ¹ Heb.

Amen.

See

2 Cor. i. 20,

Rev. iii. 14.

Shall bless himself^a in the God of ¹ truth^b;

And he that sweareth in the earth

Shall swear by the God of ¹ truth;

Because the former troubles are forgotten,

And because they are hid from mine eyes.

*The faithful will exult in the peace and happiness of a
new creation.. lxxv. 17-25.*

For, behold, I create new heavens and a new¹⁷
earth^c:

And the former things shall not be remembered,
Nor come into mind.

But be ye glad and rejoice for ever in that which¹⁸
I create:

For, behold, I create Jerusalem a rejoicing,
And her people a joy.

And I will rejoice in Jerusalem, 19

And joy in my people:

And the voice of weeping shall be no more heard
in her,

Nor the voice of crying.

There shall be no more thence an infant of days^{d, 20}

Nor an old man that hath not filled his days^e:

For the child shall die an hundred years old^f,

And the sinner being an hundred years old shall
be accursed^g.

And they shall build houses, 21

And inhabit them;

And they shall plant vineyards,

And eat the fruit of them.

They shall not build, 22

And another inhabit;

They shall not plant,

And another eat^h:

^a 'Shall wish for himself the blessings that proceed from' (Cheyne).

^b God, who will certainly perform His promises.

^c Nature transformed and harmonised with a renewed humanity is a not infrequent prophetic thought (xi. 6-9; xxix. 17; xxx. 23-26; xxxii. 15; xxxv, &c.), but this goes beyond it. Cf. lxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1.

^d i.e. one who dies an infant. The common belief in olden days, found in the Bible and elsewhere, was that human longevity was far greater in former ages. Hesiod states that in the Silver Age childhood lasted 130 years. The prophet, therefore, in picturing the future, poetically describes it as in this respect resembling the Golden Age of the past.

^e He would not only be old, but very old, before he dies.

^f If he died at a hundred, he would still be considered relatively a child.

^g Even a sinner would be allowed to live a hundred years. In fact, it would be considered a premature death, so much longer would be the normal life.

^h Cf. lxii. 8-9.

For as the days of a tree^a shall be the days of
my people,
And my chosen shall¹ long enjoy the work of¹ Heb.
their hands. *wear out.*†

23 They shall not labour in vain,
Nor bring forth for² calamity;
For they are the seed of the blessed of the LORD^b, *² Or, sudden
terror*

24 And their offspring³ with them. *³ Or, shall
be with
them*

And it shall come to pass that,
Before they call, I will answer;
And while they are yet speaking, I will hear.
25 The wolf and the lamb shall feed together^c,
And the lion shall eat straw like the ox:
And dust shall be the serpent's meat^d.
They shall not hurt nor destroy in all my holy
mountain,

Saith the LORD.

(2) *THE ETERNAL ISSUES OF FAITHFULNESS
AND APOSTACY*^e. lxvi. 1-18a.

Piety, not an earthly temple, is acceptable to Jehovah.
lxvi. 1-2.

66 Thus saith the LORD,

The heaven is my throne, and the earth is my
footstool:

What manner of house will ye build unto me^f?
And what place shall be my rest^g?

2 For all these things hath mine hand made,
And so all these things came to be,

Saith the LORD:

But to this man will I look,

Even to him that is poor and of a contrite
spirit,

And that trembleth at my word.

^a i.e. in length of life.

^b i.e. they are a family of children blessed by Jehovah.

^c This verse is mostly an abbreviation of Isa. xi. 6-9.

^d Cf. xi. 8. The impotence of the serpent is here differently expressed. He is to fulfil the conditions of the curse imposed upon him (Gen. iii. 14), and so be harmless in this new garden of Eden.

^e It has been supposed by many commentators that this chapter was written soon after the Return, when the rebuilding of the Temple was begun, or at any rate in contemplation; but see Intro., pp. 212, 213.

^f The words are probably a consolation to those who mourned the loss of their earthly Temple and would desire it to be rebuilt. See note on lx. 13.

^g Cf. Ps. cxxxii. 8, 14.

Religious worship combined with idolatrous rites will receive its just punishment. lxvi. 3-4.

He that killeth an ox is as ^a.

3

He that slayeth a man ;

He that sacrificeth a lamb, as

He that breaketh a dog's ^b neck ;

¹ Or, a meal offering

He that offereth ¹ an oblation, as

He that offereth swine's blood ;

† ² Heb. maketh a memorial of.

He that ² burneth frankincense, as

He that blesseth an idol :

Yea, they have chosen their own ways,

And their soul delighteth in their abominations ;

³ Or, mockings

I also will choose their ³ delusions ^c,

4

And will bring their fears upon them ;

Because when I called, none did answer ;

When I spake, they did not hear :

But they did that which was evil in mine eyes,

And chose that wherein I delighted not.

The discomfiture of those who excommunicated His faithful servants. lxvi. 5.

Hear the word of the LORD ^d, ye that tremble at his ⁵ word :

Your brethren that hate you,

That cast you out for my name's sake, have said,

Let the LORD be glorified, that we may see your joy ;

But they shall be ashamed.

Jehovah proceeds out of Jerusalem for judgement.

lxvi. 6.

A voice of tumult from the city,

6

A voice from the temple ^e,

^a By adding the word 'as' the A.V. and R.V. have introduced an unnecessary difficulty. The Hebrew is 'He that killeth an ox is a manslayer', &c. Those who performed various legitimate sacrifices (ox, lamb, oblation, frankincense) were also guilty of those abominable heathen practices, human sacrifices, &c.

^b On the principle of Totemism, which supposes blood-relationship between an animal and a clan, the dog would be holy to some people, e.g. the Calebites and Haranians (1 Chron. ii. 46).

^c Rather 'childishness'; i.e. their childish folly or timidity which Jehovah would bring upon them. It is the same word as in Isa. iii. 4 (see marg.).

^d A prophecy alluding to some otherwise unknown incident of the time, and difficult to connect with the rest of the chapter. The contrast is no longer between the idolater and the faithful, but between two bodies who were both professedly loyal to Jehovah. The ill-treatment of those addressed was professedly on religious grounds.

^e In this verse, connected in its purport with ver. 15 ff., the beginning of the great conflict between Jehovah and His enemies is here described. The

A voice of the LORD

That rendereth recompence to his enemies.

The speedy repeopling of Zion. lxvi. 7-9.

- 7 Before ^a she travailed,
 She brought forth ;
 Before her pain came,
 She was delivered of a man child.
 8 Who hath heard such a thing ?
 Who hath seen such things ?
 Shall a land be ¹ born in one day ?
 Shall a nation be brought forth at once ?
 For as soon as Zion travailed,
 She brought forth her children.
 9 Shall I bring to the birth,
 And not cause to bring forth ?

¹ Or,
travailed
with for but
one day

Saith the LORD :

Shall I that cause to bring forth
 Shut *the womb* ?

Saith thy God.

*Zion's children are bidden to share in their mother's
 joy and prosperity.* lxvi. 10-14.

- 10 Rejoice ye with Jerusalem, and be glad for her,
 All ye that love her :
 Rejoice for joy with her,
 All ye that mourn over her :
 11 That ye may suck and be satisfied
 With the breasts of her consolations ^b ;
 That ye may milk out, and be delighted
 With the abundance ^c of her glory.
 12 For thus saith the LORD,
 Behold, I will extend peace to her like a river,
 And the glory ^d of the nations like an over-
 flowing stream,
² And ye shall suck *thereof* ;
 Ye shall be borne upon the side,
 And shall be dandled upon the knees ^e.

² Or, *Then*
shall ye
suck, ye &c.

apparent inconsistency between this and ver. 1 may perhaps be accounted for by the supposition that the prophet is here looking forward into the far-distant and, in a sense, ideal future.

^a A very abrupt transition to the glories in store for the faithful. For a somewhat similar thought, cf. xlix. 20, 21 ; liv. 1-4.

^b By a change of metaphor, her friends and mourners become her children.

^c The meaning of the Hebrew word is uncertain. Gesenius, Ewald, &c., translate 'udders', thus making it parallel to 'breasts'.

^d i.e. wealth, as in Isa. x. 3. Cf. lx. 5 ff.

^e The nations become their foster-mothers. Cf. xlix. 23 ; lx. 4 (see note), 16.

As one whom his mother comforteth, 13
 So will I comfort you ^a;
 And ye shall be comforted in Jerusalem.
 And ye shall see *it*, and your heart shall rejoice, 14
 And your bones shall flourish like the tender
 grass :
 And the hand of the LORD shall be known
 Toward his servants,
 And he will have indignation
 Against his enemies ^b.

*The terrible judgement which would overtake the
 apostates. lxvi. 15—18a.*

¹ Or, *in* For, behold, the LORD will come ¹ with fire, 15
 And his chariots shall be like the whirlwind ;
 To render his anger with fury,
 And his rebuke with flames of fire.
 For by fire will the LORD plead, 16
 And by his sword, with all flesh ^c :
 And the slain of the LORD shall be many.
 They that sanctify themselves and purify themselves 17
² to go unto the gardens ^d, ³ behind ⁴ one in the midst ^e,
 eating swine's flesh ^f, and the abomination ^g, and the
⁴ Or, *one* mouse ^h ; they shall come to an end together, saith
 tree (or Asherah ; see Deut.
 xvi. 21) the LORD.
 For I *know* their works and their thoughts : 18

^a By a third application of the metaphor, Jehovah becomes as a mother to the Israelites. 'The grown man coming back with wounds and weariness upon him to be comforted of his mother' (G. A. Smith).

^b A great judgement, separating the good and the bad, will take place.

^c While the judgement is expressed in general terms as falling upon the whole heathen world, it is clear from the next verse that the prophet has the Jewish apostates very closely in view. Cf. Zeph. ii. 12. ^d See note on lxv. 3

^e 'One' has been understood as meaning the image of a god (or goddess, if we adopt the Massoretic correction which makes the word feminine); or it may be the presiding priest, like the Imam who recites the prayers and leads the devotions, with his back to the congregation, in Mohammedan mosques. Cf. Ezek. viii. 11. LXX reads 'and in the vestibule'. The text is evidently corrupt, but no convincing emendations have been suggested.

^f See lxv. 4. The Egyptians sacrificed swine to Osiris and the moon.

^g The flesh of prohibited animals (Lev. vii. 21, &c.). Cf. Ezek. viii. 10.

^h See Lev. xi. 29. The mouse was probably eaten sacrificially to avert the mischief caused by this animal to the crops. Cf. 1 Sam. vi. 4, 5. Amulets of metal mice have been found in recent Palestinian excavations.

III. JEHOVAH'S GLORY VINDICATED IN THE FINAL DESTRUCTION OF HIS ENEMIES, AND THE CREATION OF A WORLD-WIDE JUDAISM. lxvi. 18b-24.

The defeat of the hostile nations, gathered against Jerusalem, would be the means of spreading God's glory far and wide. lxvi. 18b-19.

- 19 ¹ The time cometh, that I will gather all nations :
 and tongues ^a ;
 And they shall come, and shall see my glory ^b.
 And I will set a sign ^c among them,
 And I will send such as escape of them unto the
 nations,
 To Tarshish ^d, Pul ^e and Lud ^f,
 That draw the bow,
 To Tubal ^g and Javan ^h,
 To the isles ⁱ afar off,
 That have not heard my fame,
 Neither have seen my glory ;
 And they shall declare my glory among the
 nations.

Many
ancient
authorities
have, I come
to gather
&c.

The distant nations would bring the dispersed Israelites as an offering to Jehovah, and themselves become a mighty and permanent nation. lxvi. 20-22.

- 20 And they ^k shall bring all your brethren out of
 all the nations
 For an offering unto the LORD,
 Upon horses, and in chariots, and in litters,
 And upon mules, and upon ² swift beasts,
 To my holy mountain Jerusalem,
 Saith the LORD,
 As the children of Israel bring their offering
 In a clean vessel into the house of the LORD

² Or, dromedaries †

^a People from all parts of the world, those directly hostile to Jehovah. For the rest, see ver. 19.

^b They were to come with hostile intent and see God's glory manifested in their defeat.

^c i.e. perform my marvellous act. The destruction wrought by Jehovah is probably meant. Cf. Num. xxvi. 10.

^d See notes on Isa. ii. 16. Cf. Ezek. xxvii. 10, 12, 13 ; xxxviii. 2 ; xxxix. 1.

^e We should probably read Put, with LXX. See Jer. xlv. 9.

^f See note on Jer. xlv. 9.

^g An Armenian race.

^h The Ionians or Greeks.

ⁱ The coastlands of the Mediterranean, the Aegean islands, &c.

^k Cf. xlix. 22 ; lx. 9 ; xiv. 2.

And of them^a also will I take for priests *and* 21
for Levites,

Saith the LORD.

For as the new heavens and the new earth, 22
Which I will make, shall remain before me,

Saith the LORD,

So shall your seed and your name remain.

The whole world will keep the Jewish feasts and witness the eternal punishment of the wicked^b. lxvi. 23—24.

And it shall come to pass, 23

That from one new moon to another,

And from one sabbath to another^c,

Shall all flesh come to worship before me,

Saith the LORD.

And they^d shall go forth, and look upon^e the 24
carcases of the men that have transgressed
against me^f:

For their worm shall not die,

Neither shall their fire be quenched ;

And they shall be an abhorring unto all flesh^g.

^a It is more natural to refer this to the subject of the last verse, i.e. the Gentiles, rather than the Jews, and so it is taken by most modern commentators. Contrast lxi. 6, in which the priestly character is that which distinguishes the Jews from the Gentile world.

^b Some scholars think that this appendix is the work of a later hand, when the ideas associated with Gehenna were prevalent (Ecclus. vii. 17; Judith xvi. 17).

^c A hyperbolical way of expressing the thought that Jerusalem is to be the centre of the religious world. Cf. Zech. xiv. 16—19, where, however, it is the feast of tabernacles which is that of universal obligation.

^d This may refer to those who came up to keep the feasts, and were therefore faithful to Jehovah; or it may be quite general, 'and men shall go forth' from Jerusalem.

^e i.e. with satisfaction. Cf. Ps. xxxvii. 34.

^f It is not quite clear whether the allusion is to Jewish apostates, or to the heathen adversaries who have fallen in the great battle outside Jerusalem (verses 18, 19).

^g This verse was probably suggested by the burning of bodies in the Valley of Hinnom. In connexion with this passage, that valley (Gē Hinnom = Gehenna) had before our Lord's time become the recognised name for the place of torment or hell. See especially Mark ix. 45, 47. It is, however, probable that the writer intended by these expressions to emphasise the indelible disgrace and horrible fate of the enemies of God. It was a dishonourable thing for a corpse to lie unburied, so as to be devoured by maggots and become corrupt and offensive to others, or to be burned (see note on Amos vi. 10). The writer imagines all these things at once, an inconceivable thought, as Delitzsch has pointed out, and then enhances them all by imagining them as eternal. That such images are inconceivable and cannot literally be pressed does not, however, prove that the writer intended to speak of a state of things belonging altogether to the last days. Like all prophecy, it takes its starting-point from the time and circumstances of the prophet—in this, the apostasy of the Jews, which continued, or seemed likely to continue, during the Exile; and it pointed forward to a time when the forces of good would finally triumph over the forces of evil.

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